

Commonweal

**Education
Issue**

IS COLLEGE WORTHWHILE?

two views

MAURICE R. BERUBE
ROBERT GORHAM DAVIS



'THE CASE FOR CATHOLIC EDUCATION'

AN EXCHANGE OF VIEWS

THE ECCENTRICITIES OF ETHICS FRANK GETLEIN

POLICE BRUTALITY IN IRELAND DESMOND FISHER

A SETBACK FOR WHAT? PETER STEINFELS

LOUSY LATIN LOVERS COLIN L. WESTERBECK, JR.

FOSTERING HUMANE EDUCATION

ALSO: GEORGE W. SHEA, DENNIS VEL
RAYMOND A. SCHROTH, BARBARA

AG-24003 12-75
St. Charles Sem. Libr.
Carthage Sta.
Celina, Oh. 45822
12-76 12-77

NEWS & VIEWS

Human Rights

At its recent meeting in Puerto Rico, CELAM (Bishops' Conference of the Latin American Continent) announced creation of an information service on the violation of human rights throughout Latin America. The service will be directly attached to the president and secretary-general of CELAM.

The announcement lent documentation to a point being made about the same time in Worcester, Mass., by Father John Tracy Ellis.

Speaking at the spring meeting of the American Catholic Historical Association, Father Ellis predicted that when the history of the current period is written, "there may be found no more articulate and forceful witness to the sanctity of human rights in the generation following World War II than bishops of the Roman Catholic Church."

Father Ellis cited the "mounting protests" of bishops against human rights violations in South Korea, the Philippines, Poland, Argentina, Brazil, Chile, South Africa, Rhodesia and elsewhere, and declared that while he remained "fully aware of the inadequacy of episcopal leadership in certain matters both in this

country and abroad," he was "at a loss to find any country, society or institution more consistent in this regard [for human rights] than the Catholic bishops."

Jimmy Carter's been giving the bishops a run at their witness, and been provoking not only an international political storm, but a policy storm as well, one that's raised the substantive question whether a world political figure can function similarly to the bishops as a world prophet of human rights. *The Washington Post* is most dubious he can.

"It is inspiring," said *The Post*. "It is morally satisfying. It is, to the President, politically useful. But is it sensible? Is Mr. Carter aware of the problems he is creating for American foreign policy by his damn-the-torpedoes approach on this question?"

The Post credits Carter with sincerity, but not much more: "He seems really to believe in rights with a passion, perhaps a religious passion, overflowing not only diplomatic convention but, in our judgment, diplomatic common sense as well."

The Post expressed preference for the approach of Secretary of State Vance, who has suggested it would be better for the State Department to issue its reports on other countries' human rights on a private basis.

"Unsurprisingly," said *The Post*, "he seems to have found that, when you clobber a nation publicly on this issue, you risk arousing its nationalism in a way that not only damages other American interests but rebounds upon human rights."

There's another school of

thought on all of this, of course; viz., Frank Getlein in the last issue of *Commonweal*. But it's a smaller school. And it obviously doesn't include CBS commentator Eric Sevareid. He welcomed the recent political changes in India with the half-whimsical observation: "Carter must be pleased. He didn't have to say anything about the resurrection of human rights in India. The Indians said it themselves."

Clergy Conflicts

The ax has fallen on a couple of prominent British priests, and a sizable segment of English Catholicism is seething.

First to go was Msgr. Michael Buckley of Leeds, founder and director of the 10-year-old Wood Hall Ecumenical Center. He was relieved as "warden" of the Center by Bishop Gordon Wheeler of Leeds, and offered an appointment as a parish priest or a year's sabbatical at diocesan expense.

The guessing is that Buckley was sacked for getting too close to the Irish peace movement. Just two weeks before being fired, his Center was host to peace workers from all over Britain at an inaugural conference of the Northern Ireland Peace Movement.

Bishop Wheeler declined to see Buckley personally to tell him why he was being fired, a detail that added salt to the wounds of Buckley and his supporters. Buckley, incidentally, will take the sabbatical and devote it to the peace movement.

Buckley, who went into a nursing home for three days to recover from the "shock," later said he was "saddened" that his removal was being interpreted as a clash between himself and Bishop Wheeler. But there were those who read the comment as "tactical."

Within days of the Buckley story, news broke that Father Adrian Hastings, British expert on African affairs and customs, had been for-

bidden to celebrate public Mass and exercise a pastoral ministry in Scotland's Aberdeen diocese.

The reasons for the restrictions on Hastings are as mysterious as Buckley's firing. The diocese refused to explain why the prohibition was imposed. (The action was taken by Msgr. Michael Fitzpatrick, vicar general, who is administering the diocese pending the appointment of a bishop.)

Hastings, who has been a lecturer in religious studies at Aberdeen University since last August, made headlines in 1973 by publishing allegations of a massacre of blacks by Portuguese soldiers in Mozambique.

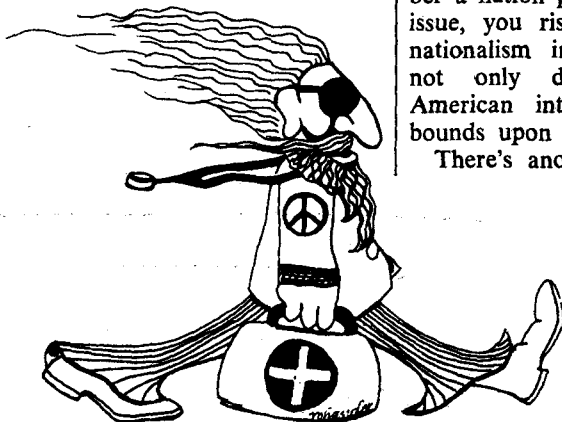
One piece of speculation has him being acted against in Aberdeen because of a long, personal statement which appeared in *The Tablet* of London. In it, Hastings wrote that he had decided not to preside or concelebrate at Mass in the future when the cup was not offered to the laity, unless special circumstances justify its exclusion on particular occasions. The Aberdeen diocese has a reverse policy, allowing the cup only on particular occasions.

Odds and Ends

—*Last Word Department*. Robert G. Hoyt on the Vatican and women in the March 7 *Christianity and Crisis*: "Take the faddism out of *Ms. magazine*, and a single issue still contains more relevant data and serious reflection on womanness than will be found in all the statements the Vatican may issue for the next 10 years."

—*Last, Last Word Department*. Father Aelred Tegels, OSB, editor of *Worship* magazine, on the possibility that Rome's reaction to the Memphis reconciliation ceremonies may discourage wider use of general absolution: "I do deplore things that tend to make bishops more frightened than they are."

JOHN DEEDY



CORRESPONDENCE



Spellman and Murray

New York, N.Y.

To the Editors: We are indebted to Donald E. Pelotte, S.S.S., for his *John Courtney Murray: Theologian in Conflict* and to Philip Scharper for his fine review [Mar. 4]. In dealing with Murray's conflict with Ottaviani and Fenton, the review mentions the lack of strong support that left Murray an "isolate" figure.

The review might well have mentioned, as the book does, the strong support Murray received from Cardinal Spellman who was responsible for Murray's being invited to Vatican II as a "peritus" and who, when the religious liberty issue was dropped from the agenda, sent a letter in the name of the American bishops, to Cardinal Cicognani, the President of the Council, insisting that the issue be restored to the agenda. Pelotte also reports that Spellman had sent the U.S. Bishops' petition to the Holy Father who ordered Ottaviani to consider the religious liberty issue.

Murray may have been an "isolate" figure in some sense but his wisdom and civility gave him a remarkable relationship with his country's ethos and with his Church.

(MSGR.) HARRY J. BYRNE

Voter Apathy

Washington, D.C.

To the Editors: Abigail McCarthy writes interestingly and with concern—which I, of course, share—about the problem of the non-voter in our democracy [Feb. 18]. I have no quibble with her citation of the Hart survey which, she points out, found large numbers of citizens not just failing to vote but "choosing not to vote." I daresay any such poll at any time since universal suffrage would have turned up a significant percentage feeling this way, though perhaps it is higher now. There is no way of knowing. It is possible

(Continued on page 255)

NEWS & VIEWS: 226

EDITORIAL: 227

CORRESPONDENCE: 227

WASHINGTON REPORT: *The Eccentricities of Ethics:*

Frank Getlein 228

POLICE BRUTALITY IN IRELAND: Desmond Fisher 230

VERSE: Richard Snyder 231

A SETBACK FOR WHAT? Peter Steinfelds 232

IS COLLEGE WORTHWHILE?

TWO VIEWS—I: THE REVOLT AGAINST COLLEGE:

Maurice R. Berube 233

TWO VIEWS—II: THE NEED TO KNOW: Robert Gorham Davis 236

THE SCREEN: Colin L. Westerbeck, Jr. 240

THE CASE FOR CATHOLIC EDUCATION:

An Exchange of Views 242

FOSTERING HUMANE EDUCATION: Richard Kuczkowski 247

BOOKS: George W. Shea, Dennis Vellucci, Raymond A. Schroth,

Barbara Mutkoski 249

ILLUSTRATIONS: Front cover: "The Graduate," by Emery, 1915

JAMES O'GARA: Editor

RAYMOND A. SCHROTH: Associate Editor

COLIN L. WESTERBECK, JR.: Movies

JOHN DEEDY: Managing Editor

ANNE M. ROBERTSON, Editorial Assistant

JOHN FANDEL: Poetry

FRANK GETLEIN: Washington

BRIAN WICKER: Great Britain

HENRY TEN KORTENAAR: Rome

EDWARD S. SKILLIN: Publisher

JOHN BRUBAKER: Advertising Manager

Staff: LINDA F. KAYLER, PAMELA J. FITZGERALD, HARRIETTE BALSKEY

COMMONWEAL

A review of Public Affairs, Literature and the Arts. Second class postage paid at New York, N.Y. Printed in the USA and published bi-weekly by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016; telephone: (212) MU 3-2042. Copyright © 1977 Commonweal Publishing Co., Inc.—US and Canada: \$17 a year. Foreign \$19. Single copies 75c.

Special two-year rate \$29.50. Foreign \$33.50.

Commonweal is Indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, and Book Review Digest. Microfilms from Vol. 1, 1924, to date available through University Microfilms; 300 N. Zeeb Road, Ann Arbor, Mich. 48106. National Serials Data Program No.: ISSN 0010-3330.

JESUS TODAY

Every generation, since the child himself grew up in Nazareth, has had a Jesus of its own. Indeed, the gospels tell us that even in his own lifetime and among his family and followers he was a most misunderstood young man. Partly because the scope of his vision, self-understanding and conversation so exceeded that of his contemporaries he became the focal point of their varied and often contradictory fears and expectations. Thus, a clear "image" for Jesus was impossible from the moment he first opened his mouth.

For us he remains all the more illusive because the gospels do not give us, according to any modern understanding of what history is, the story of his life. They are, rather, four sometimes contradictory interpretations of his life, in some passages already filtered through the memories of several generations, rewritten and edited to solve the practical problems of communities all over the Mediterranean, and directed to different audiences of Jews, Romans and Greeks. Already, by the time the New Testament was completed, the Jesus of Faith had undergone several transformations from the Jesus of Nazareth who first stood up in the synagogue and applied to himself the prophecy of Isaiah—"The spirit of the Lord is upon me because he has appointed me to bring good news to the poor"—to the philosophical Jesus whom the Gospel of John has say at the Last Supper, "I am the Way and the Truth and the Life." And then to a later understanding of these moments that enabled the early Church Councils to declare, in answer to specific challenges and heresies, that the man who said these things was both "God and man." Meanwhile, contemporary theologians might stress that if we really take the humanity of Jesus

Commonweal: 227

seriously we must see how his understanding of his mission and his identity grew, developed gradually throughout his public life, and that he may not have fully understood in what way he was the "Son of God" until he was face to face with the Father at the moment of his own death and "glorification"—just as we too will understand the meanings of our own lives at that final encounter.

In this sense the history of Christianity since the death of Jesus has, over the centuries, been an endless dialogue in which believers and would-be believers have struggled to answer both for themselves and one another the same question Jesus, in a moment of self-searching, asked about himself: "Who do men say that I am?" In this sense the life of faith is not just a commitment to the authority of Scripture passages and Church Councils but a commitment, over twenty centuries, to the integrity of fellow-believers, a confidence that, whatever has become of Jesus of Nazareth, the living heart of

his message has not been lost.

In this context it is important to see the NBC Anthony Burgess-Franco Zeffirelli over-six-hour Palm and Easter Sunday television film, *Jesus of Nazareth* not uncritically as Jesus of Nazareth but as several other things as well: an extremely successful, cinematic, literary, artistic, commercial, highly orthodox, obsessively reverent, almost offensively inoffensive, media event; an imaginative and lovely attempted reconstruction—with all kinds of authoritative advice—of a life that, from what we actually know, really can't be reconstructed; another stage in the unending dialogue, one more interpretation—in a generation that has given us Jesus the Marxist revolutionary, hippy and rock star—of what image of Jesus, for better or for worse, seems to be fitting for our time.

As entertainment this TV Jesus has scored. To be a valid religious experience it must move the viewer beyond the screen to the pages of the gospel where the real demands of Christianity are made.

WASHINGTON REPORT

THE ECCENTRICITIES OF ETHICS

When you think of it, the very use of the word "ethics" to describe efforts to keep congressional self-aggrandizement within reasonable bounds, or at least to give such self-aggrandizement the appearance of being kept within such bounds, is funny all by itself. A code of ethics, after all, is something one believes in, or something the members of a given society subscribe to; it is not something imposed, it is something observed because it is thought to be right. Least of all is a code of ethics something drawn up by a committee. God knows what the Ten Commandments would have looked like if composed by a committee of proto-Talmudic scholars, but perhaps an approximation may be glimpsed in work the ethics committees in Congress have been in labor to bring forth. I at once acknowledge the gross unfairness of the comparison to all Talmudists, past, present and future.

The ethics committees apparently believe that the great ethical problem for members of Congress is how much earned income they get on the side and more specifically how much lecturing they do to get it. On the other hand, wealth gained by inheritance or by speculation is no problem and need not be dealt with by composers of Congressional Decalogues.

Oddly enough, that distinction and getting the distinction exactly backwards parallels a similar distinction and upside down view of reality to be found in the income tax, a timely comparison for us all. In the collection of the income tax, the working stiff pays his taxes every week when he gets his pay check. The taxes

he thus pays through withholding are held either by the federal government or by the stiff's own employer for varying periods, during which periods the government or the employer has the money so withheld for operating capital or for interest-producing bank deposits; needless to say, such interest as is produced is not returned to or credited to the taxpayer whose income derives from his labor. In contrast, the taxpayer whose income derives from speculation of various kinds has two clear advantages over the working stiff. The speculator's taxes are not withheld on any regular basis and are not finally due until three and a half months after the end of the year; and at that time, he gets to compute them himself with the aid of the lawyers and accountants for whose benefit the tax laws are largely written by other lawyers in Congress.

Similarly, in the emerging code of ethics, the senatorial working stiff who works the Communion Breakfast-Women's Club beat takes a beating, while the senator who makes his in oil or aircraft stocks or any of a myriad of legislation-related ventures is encouraged to continue in these ventures, blessed with the knowledge that since they do not require his off-duty participation, everything is hotsy-totsy, ethics-wise. It occurs to no one that it is just faintly possible for a senator to be quite as corrupted by the prospect of profits in oil or aircraft as he may be by that of a substantial fee for a commencement address.

In fact, of course, there is something to be said for senatorial lecturing as a part of the job. If the presi-

dency is a pulpit, should not senators also be preachers on occasion, teachers, on others? And is not the laborer worthy of his hire in these as in other lines of work? The area in which lecturing fees can indeed be formally corrupting is that in which the fees are far above the reasonable expectation and are paid, overtly or covertly, by an individual firm or a trade association doing business with the government or seeking certain legislative goals. It is not unreasonable in such circumstances to assume that such fees are always offered and sometimes accepted as a kind of soft bribe, a payment not necessarily for specified legislative services, or, often more important, the service of blocking legislation, but rather as a gesture of goodwill with the expectation of goodwill in return. Surely it would not be an insurmountably difficult task for Decalogue devisers to spell out the difference between, say, \$1,000 or even a couple, at a university and, say \$15- or \$20-thou at a trade association, a union convention or a gathering of the A.M.A., now as ever proprietor of the biggest lobby in town and the major reason this country's medical distribution system is so primitive, even capricious, compared to those in the other industrialized countries.

Nor can cutting down the lecture schedule be justified on the ground, apparently sensible enough, that senators ought to spend more time on the job. The way to ensure that happy state, obviously, is simply to require that they do so. The legendary senatorial weekend from Thursday to Tuesday was not created by nor is it sustained by the lurch to lecture; on the other hand, not infrequently it enables senators speculatively inclined to hobnob with fellow speculators whose ventures, open to participation by the hobnobbers, are often subject to the fructifying rays of legislation the hobnobbers may effect when back on the job.

The point of any serious code of ethics for the Senate or for any legislative body would be to sever the cash nexus between the enactment and surveillance of the laws of the land, on the one hand, and the private profit of the legislators on the other; to ensure that neither the individual legislator nor the legislative process is for sale, that the process is not manipulated for private gain by those in a position to manipulate it; and so on. To such ends, the means adopted by both Houses are, it goes without saying, completely irrelevant. The serious questions have not been addressed. While any citizen is formally innocent until proven guilty, it would be absurd not to assume that the serious questions were not addressed because the legislative officers able to command or forbid such attention were positively interested in forbidding it, interested in keeping the real sources of potential corruption in operation, were insensitive, it may well be, to what constitutes corruption in what Daumier called *The Legislative Belly*.

The most recent case of a national legislator privately profiting from legislation he sponsored was, of course,

that of the infamous Sykes, of Florida, loyal servitor of the Pentagon's purposes, loyally rewarded with a banking concession on a base in his home district. The new code of ethics would have forbidden Sykes to earn more than some eight grand a year serving as teller in his bank. In fact, of course, he made much more than eight grand, but because he did nothing to earn it except prudently invest his capital in ventures his legislative efforts enhanced, he was held not culpable except for failure to inform his colleagues; actually very few of them would have done and there was never any question of informing his own constituency or the public at large of his interesting "linkage," as Henry Kissinger used to call these "comminglings," as Tom Dodd used to, of one interest with another.

Inform. Information. Surely, there is the key to the whole question of legislative "ethics" imposed by a prudent self-regard by the body upon its members. Penalties to follow, to be sure, beginning not with wrist-slapping such as was administered to the said infamous Sykes, but with expulsion and going on to substantial fines and incarceration. But the first step is to compel the member to stand up in public and say, I have been pushing this bit of legislation; out of it, I stand to make this money; alternatively: last year, I pushed this bill, it passed and because of my foresight, I made this much money. That simple formula could apply to farm supports, bills to ease the troubles of oil millionaires and, above all, the great handouts to the arms industries. Once a senator says in effect: I believe in the clear and present danger from Russian arms and as a result of my belief I am becoming a multi-millionaire while my state is wallowing in defense dollars, at that point, some sanity, even some ethical behavior, may grace the national legislature.

FRANK GETLEIN

COMING

JAMES FINN surveys the "Call to Action" recommendations that the American bishops will be acting upon at their Spring meeting in Chicago:

"As a delegate at the Detroit conference who was more than once in a minority position, I know that there were and are sharp differences among the many delegates and among the bishops. But it would be worse than foolish to exploit these differences, to attempt to disguise the much larger measure of agreement that exists. Even apart from the particular issues, there was a deep, shared concern that the bishops truly respond to the aspirations and grievances, the fears and hopes that welled up in all the meetings."

POLICE BRUTALITY IN IRELAND

Some degree of public concern about such suspected police brutality has existed for years in Ireland. But most people have been content to keep silent on the ground that the police force is generally respectable and

The official attitude to such charges has consistently been that the internal disciplinary code in the police force is a safeguard against brutality and all complaints

are investigated by the police themselves or can be made the subject of legal action. Government Ministers and spokesmen have regarded all allegations of brutality as propaganda by subversives and their fellow-travelers or dupes to discredit the police force and embarrass the government politically. However, only a matter of days before the *Irish Times* articles appeared, the Minister for Justice, Mr. Patrick Cooney, whose government department administers the police force, had himself warned police recruits not to use "extra-legal" methods to serve convictions.

In the Dail (Lower House) on February 17, Mr. Cooney denied the existence of a Garda squad specializing in interrogation and warned that any police officer using the methods alleged would be dealt with. He refused, at this time at least, to set up an independent investigation tribunal into allegations of brutality against the police but did not rule such a tribunal out if the courts should prove inadequate.

He disclosed that in the past two years, the Garda authorities had investigated 58 complaints of assault by police on persons in custody. As a result, 22 cases

were referred to the Director of Public Prosecutions who instituted charges in 8 cases, all of which were dismissed in the courts.

Unabashed by the Minister's statement, the *Irish Times* said editorially next day that the courts could only adjudicate on the basis of evidence put before them. "If the agency entrusted with the collection of that evidence is itself the defendant, how then can the other party be assured of fair play?"

The Minister's reply, however, will probably take the issue off the boil for the moment. But enough public misgivings have been aroused to ensure that the practice, if it existed, will cease and that the Irish police force will not allow what, in general, has been their good record to be spotted because of the particular difficulties at this time.

DESMOND FISHER

(Desmond Fisher, author and former editor of the *London Catholic Herald* and now *Director of Broadcasting Developments* for Radio Telefis Eireann, with this issue becomes *Commonweal's* regular correspondent in Ireland.)



RICHARD SNYDER

**THE AGING POET, ON A READING TRIP
TO DAYTON, VISITS THE AIR FORCE MUSEUM
AND DISCOVERS THERE A PLANE HE ONCE FLEW**

There was in danger desperate delight
When I in that ship was a stowaway.
It was primitive, I its proselyte.

Remembering, I give myself a fright
And the plane a pat, which still is to say
There was in danger desperate delight.

Or is that now romantic second-sight?
Machined in deadly earnest, not for play,
It was primitive, I its proselyte.

But, oh, that detachment, that impolite
Aloofness when I was its protégé.
There was in danger desperate delight

Of high, blue pasture through which to excite
By joystick whip a racing runaway.
It was primitive, I its proselyte.

Grounded now, hangered here, she was my rite.
We are survivors to a duller day.
There was in danger desperate delight.
It was primitive, I its proselyte.

Commonweal: 231

SAN FRANCISCO, March 24—The Unification Church of the Rev. Sun Myung Moon received a major setback today when a State Superior Court judge ordered five adult members placed in the temporary custody of their parents, who seek to have them "deprogrammed" from the church.

Study for a moment the narrow way in which that lead sentence casts the story. "The Unification Church . . . received a major setback today. . . ." Not: "Current interpretations of First Amendment religious liberties received a setback today." Not even: "A San Francisco judge has approved a novel and sweeping use of temporary conservatorship laws originally designed to provide the senile and mentally incompetent with emergency protection."

Will the Unification Church be impeded by the San Francisco ruling? Maybe, maybe not. Adversity has always afflicted—and invigorated—new creeds. But is that really the main point?

For some time I have wanted to write about the legal initiatives, by "deprogrammers" and others, against the new religious cults. Last year, faced with the charges of a 23-year-old Hare Krishna devotee that she had been kidnapped and brutalized at the instigation of her mother, a Queens, New York, grand jury transmuted the case into indictments against Hare Krishna officials for extortion and imprisonment through "mind control." Queens District Attorney Michael Schwed took a crash course on the Krishna sect from the very "deprogrammer" he had been about to indict for kidnapping; and, in no time at all, Civilization Was Threatened. "A movement like this," he warned, "can use mind control to create an army of zombies or robots who could undermine the government and law enforcement." As though muggers, Mafia, and municipal bankruptcy were not enough to fret the good Queens burghers!

Good material for a column, at

A SETBACK FOR WHAT?

PETER STEINFELS

first glance; but a column should have some tension, a real conflict to be worked on. And what, in this fantasy of the Queens grand jury and their District Attorney, was there to write about? On the human level, in this episode and the many like it there was much—the parents heartbroken and baffled, the young people uprooted and searching. On the religious level, there was the astounding array of sects, from the revived Vedic traditionalism of the Hare Krishna movement to the anti-Communist syncretism of the "Moonies" and the authoritarian fundamentalism of the Children of God. But on the legal level?

Yes, there may be some convoluted questions when minors are involved, when a sect grossly misrepresents itself, or when physical movement by the members is forcibly curtailed. But the Queens case, like the San Francisco one, involved adults, well beyond the age of majority and displaying none of the usual signs of mental incompetency. The legal issue seems open-and-shut—and who wants to write about that?

If there was anything else keeping me from writing about these cases, it was that coverage of trials and legal reasoning is often incomplete. Did the San Francisco judge, for example, really rest his case on the following statement? "We are talking about the essence of civilization—mother, father and children. There's nothing like it. I know of no greater love than parents' for their children, and I am sure they would not submit their children to harm. The

child is the child even though a parent may be 90 and the child 60." Judge S. Lee Vavuris should be thanked for adding the last sentence, wrapping up his argument complete, as it were, with its own *reductio ad absurdum*.

The judge is dealing, mind you, with "children" between the ages of 21 and 26. State power is being put at the disposal of their parents, who can forcibly confine these young adults and submit them to the range of techniques, both sophisticated and crude—isolation, sleep deprivation, threats, verbal and psychic abuse—that have been the stock-in-trade of "deprogramming." Had the Symbionese Liberation Army been working for Mr. and Mrs. Hearst instead of against them, Judge Vavuris, presumably, would have approved. The police, instead of the S.L.A., could have carried out the abduction.

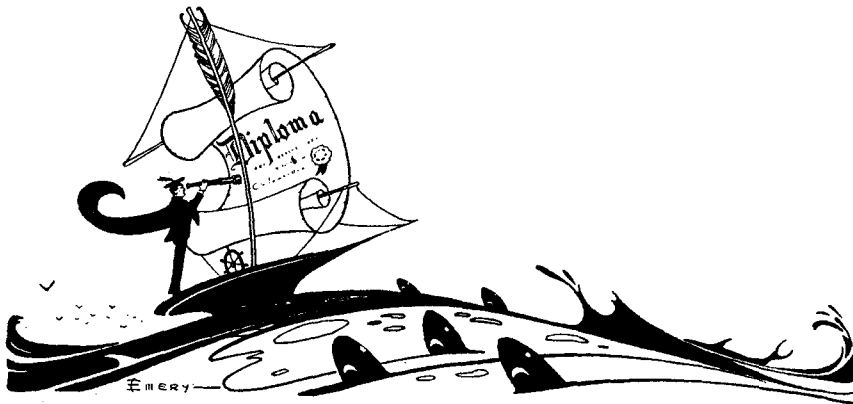
It is hard to imagine that such a ludicrous ruling will survive even the time between my writing and the publication of this column. Is there truly a need to expend ink and energy on such an obvious matter? And yet the cases multiply. Vermont and at least three other states, lacking statutes to be contorted to this new purpose, are considering conservatorship laws precisely to legalize the forcible "deprogramming" of adults. "Deprogramming" is becoming a thriving business, with enterprising operatives contacting desperate parents and charging them from \$2,000 to \$10,000 to rescue their grown-up children. Crusading parents and professional "deprogrammers" are building an impressive base of tax-exempt institutions to further their efforts. Psychologists and psychiatrists are ready with glib formulae to reduce every extraordinary religious practice, and some ordinary ones as well, to mental illness.

The basic issue in San Francisco was not whether the Reverend Moon's Unification Church suffered

(Continued on page 255)

THE REVOLT AGAINST COLLEGE

MAURICE R. BERUBE



The declining value of a college degree

Our most cherished beliefs on the efficacy of education are under severe challenge. Historically, we have agreed with Horace Mann's axiom that education was the "great equalizer of the conditions of man" which "does better than to disarm the poor of their hostility towards the rich; it prevents being poor." Now, that proposition is under siege from economists, feminists, and even some educators.

This counterattack to prevailing opinion questions the social mobility inherent in a college education. And that criticism could not have been more timely. The recession of the seventies has also affected college graduates and diminished the value of a degree; large-scale unemployment has threatened the college degree as an essential passport to the middle class. Consequently, many youngsters are rethinking the prospect of attending college. In the past eight years, the proportion of college-age youngsters attending college has dropped from 44 percent to 33 percent.

Youngsters are bombarded by the mass media about the limitations of the college degree and the economic casualties of the recession. *Newsweek* asks "Who Needs College?". Television debates the merits of college-going. And economists point to the shrinking economic value of the sheepskin. In 1969, a college graduate had a 24 percent monetary advantage in starting salary over other workers; by 1976, that advantage plunged to 6 percent. Lifetime earnings for college graduates were 11 percent over other workers in 1969; five years later, that advantage would be calculated at 7 percent. Col-

lege, Caroline Bird concluded in *The Case Against College*, could well be "the dumbest investment you can make." Instead, she advises youngsters to invest the price of a college education in a bank.

Moreover, the economy has adversely influenced graduate education. Most Ph.D. programs are self-serving; their purpose is to train and reproduce scholars for the academy. But, education is no longer a growth industry as the baby boom of World War II has matured, and adults are having children barely enough to replace themselves—zero population growth. As a result, there are fewer students in the schools and colleges. At present, however, there are too many prospective teachers of those students: two and one-half aspiring public school teachers for every teaching job, and ten Ph.D.'s for every college teaching job.

College students worried about employment have set their sights on the professions: law, medicine, dentistry. Until recently, the surge to be admitted to these professional schools was unusually strong. Now there has been a slackening, brought about, in part, by the intense competition, discouraging applicants. In medicine, there are 15,000 openings for approximately 45,000 applicants, nine out of ten of whom are academically qualified for admission. But that situation is somewhat artificial, since the medical establishment, particularly the American Medical Association, has sought to create a shortage in order to maintain high income for doctors. At one time a doctor's income was not particularly high, especially during the twenties when lawyers made more; now doctors have the highest national median income, over \$45,000 a year. Nevertheless, the medical profession has had to supplement its corps with foreign-born doctors who now account

MAURICE R. BERUBE, presently doing educational consulting for the federal government, co-authored two books on education, the most recent *School Boards and School Policy* (Praeger).

for nearly a fourth of all doctors in this country. Students have applied to law schools averaging 110,000 a year, a 116 percent increase between 1969-1971 alone. And graduates of business schools, with Masters in Business Administration, have found high-paying opportunities along with the professionals.

What is perhaps more distressing is that many college graduates are performing work far below their capabilities. In the language of educators, they are "underemployed." Estimates of overqualification vary. One survey by the University of Michigan's Research Center conservatively states that 27 percent of the country's workers are overqualified. The United States Department of Labor places that figure at 35 percent. Myron Clark, past president of the Society for the Advancement of Management, has a figure of 80 percent. Whatever the percentage it is clearly too high.

Educators' Response

The response of educators to the recession and to the critics of college has been disappointingly defensive and confused. Leading educational advocates seem unable to confront the realities of the recession. This is a most appropriate time to re-examine and redefine the mission of the academy. Instead, colleges go on over-producing academic specialists in declining fields. At best, the educational establishment retreats to the position that a college education instills personal values virtually unobtainable elsewhere; a proposition that does not strike me as being self-evident. Harold Howe II, former U.S. Commissioner of Education and presently vice president of the Division of Education and Research of the Ford Foundation, summed up this position: College critics, he states, have overlooked "the contribution of advanced education to the personal lives of American citizens and its contribution to their lives as active citizens of our republic."

Howe's main argument is based on studies that show that college graduates participate politically at a high rate, especially in voting for political candidates. Other studies, including one on which I worked, showed that the poor and uneducated are not as apathetic as the middle class presumes, *when* they are given opportunities and roles whereby their efforts can affect public policy. Moreover, one can legitimately question the quality of the participation of the college-educated middle class; it must be remembered that the conservative President Ford received the "enlightened" votes of a good majority of the college-educated. There is no doubting that for some, as Caroline Bird concedes, college has distinct advantages for personal growth. But they are the happy few. My own experience the past few years teaching in a college with exceptionally bright and motivated students (Queens College of City University of New York) is that a handful of students pur-

sue a lifelong interest in intellectual concerns. Moreover, it has always mystified me why so shamefully few college graduates read serious intellectual journals such as this one. I conclude that for the vast majority of youngsters college means mainly economic and social mobility.

More to the point, as fellow radicals have pointed out, the college experience has been conformist for the most part, indoctrinating youngsters into a reverence for the status quo. The New Left radicals of the sixties were acting out the deferred dreams of their liberal parents, as Kenneth Kenniston pointed out, rather than from the intellectual independence of their colleges or professors, who proved to be more conservative than their administrations. The radical or extremely liberal professor has historically been held suspect by colleagues, and educational history is replete with the lack of academic freedom for these people. There has been some breathing room with a small influx of liberal and New Leftish instructors from the sixties on faculties and the addition of courses such as Black Studies that have some element of social change. But I do not think that the college experience has especial "personal value" unless it starts to stress the reconstruction of the social order rather than just maintaining the present system.

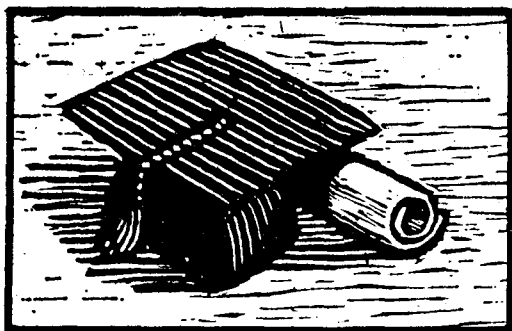
Nevertheless, it would be unfair to wholly blame educators for a situation that is largely the fault of a faltering economy. A bad economy, coupled with an oversupply of college graduates, is mainly to blame for the lessened opportunities for educated youth. The economy has changed drastically in the past 20 years, going from blue collar to white collar, from an industrial to a service society. Indeed, the only significant increase in jobs in the recent past has been in the public rather than private sector, so that approximately one in every six jobs is with city, state, or federal government. Since capitalism requires oversupply of manpower, it is somewhat ironic that middle-class college graduates find themselves feeling the pinch that traditionally plagued the working class. (In many socialist countries, by contrast, where unemployment is theoretically abolished, the demand for college graduates is high.)

To a certain extent, the declining value of a college degree represents the shifting wage scales of blue- and white-collar employment. That is a result, in large part, of the success of organized labor. Labor has traditionally been blue-collar and resisted white-collar unionization (AFL-CIO President George Meany never approved of unionizing public school teachers, for example), so that the weakest and least militant unions have been white-collar unions. So it is not surprising that blue-collar, uneducated workers in such roles as sanitation-men, policemen and firemen in the big cities, along with auto workers and construction workers and teamsters,

earn more than the average Ph.D. The fault here lies with the Ph.D.'s who are culturally ill at ease with unions and are too timid and conservative to resort to militant unionization.

Nevertheless, the critics of college have been too pessimistic. The job market for college graduates is easing, as there are fewer students succeeding the World War II baby boom youngsters. The Department of Labor forecasts a drop of 4 million college students in the 1980s as compared to a 6 million rise in the 1960s and a 4 million increase in the 1970s. Job offers to new college graduates rose 14 percent the past year. In addition, Herbert Bienstock of the Bureau of Labor Statistics points out that, at its worst, the recession affected the uneducated more than college graduates; in March of 1975, at the height of the recession, unemployment for college graduates was 2.9 percent compared to 9.1 percent for high school graduates, and an astounding 40 percent for black youngsters with a high school education or less.

And David R. Witmer, Assistant Chancellor of the University of Wisconsin, challenges Caroline Bird's



thesis that college is now a bad investment. His research indicates that the "social return on the college investment has not in fact declined," and although it may do so, this rate of return will still be above that of the 10 percent average rate of return on business investments. Witmer also predicts that there will be a great demand for college graduates within a generation, and that by then public policy will have come around to the notion that every youngster has a right to college.

Although fewer middle-class youngsters are going to college than a decade ago, college still looms large for minorities. Working-class whites, blacks and women are increasingly going to college and continue to perceive college as a means of social mobility. And for them that has been especially true in certain professions, due in some measure to the lead of the federal government in its affirmative action policies encouraging the hiring of qualified minority candidates—a policy that was the legacy of organized protest of the black rights and women's liberation movements. Economist Richard Freeman reports in *The Overeducated American* that blacks now have a "higher rate of return for investment in college than whites," and that for women "the market

opportunities . . . did not deteriorate as much as for men."

Still, the problem of underemployment has yet to be resolved. What has developed, in Professor S.M. Miller's apt phrase, is a "credentials society," where there has been a gross misallocation between education and work. Critics such as Miller and Professor Ivar Berg have forcefully maintained that the level of education and the level of work do not match. We are producing an overeducated work class which finds itself increasingly dissatisfied with work life and thus does not perform as well as less educated workers trained on the job. As Professors Miller and Ivar Berg have clearly pointed out, employers have hired on the basis of academic credentials, sifting those with high academic backgrounds, for jobs far below the educational background of the applicant. And so young women from prestigious eastern colleges find their college credential can get them only jobs as secretaries to editors—a clear case of overqualification. And as Berg notes, the disparity in pay between a plumber in an effective union and a schoolteacher not in a union, is so great that studies show those teachers with greater educational preparation are most likely to leave the profession. But the overwhelming argument advanced by such as Miller and Berg is that overeducated workers are not as efficient, productive, or personally fulfilled as the less educated worker who has risen from within the ranks of the company.

The implications of these findings might be constructed as a strong case against universal higher education. "Given the facts that there are more job openings in the middle, and that many people are overqualified for the jobs they do have," Berg writes in *The Great Training Robbery*, "policies aimed at upgrading the educational achievements of the low-income population seem at best naive." Instead, Berg feels that what should be done is a massive job upgrading throughout the economy: "It would make better sense to upgrade people in the middle to higher jobs and upgrade those in lower-level jobs to middle positions, providing each group with an education appropriate to their age, needs and ambitions." And so the campus, as supporter of the credentials society maintained by the market system, would be abolished.

Critics such as Berg assume a static economy, and in turn, conceive that employers would cease using academic credentials as a touchstone for hiring, even after a massive on-the-job training program was instituted. Surely, as Berg believes, "in relation to jobs, education has its limits." Nevertheless, the crucial fact remains that the credentials society will not vanish overnight. The likelihood is that employers, still, will hire on the basis of academic background, no matter what retraining policy is pursued.

Nonetheless, critics of the credentials society have

struck a responsive chord. Indeed, work and education more often than not are ill-fitted. And the fault lies just as much with the college which has prepared its clients, as the employer who selects and hires them, or the larger public who worships at education's shrine. Thus, much of this credentials society criticism boils down to a critique of college curriculum. For the trenchant question raised by Berg and Miller concerns the after-effects of overeducation: morale and productivity. This syndrome is more likely to occur in a worker with advanced degrees. Thus, the tendency to overeducation can be said in truth to reach a point of diminishing return. One could therefore propose college as a minimum requirement for all who desire it, and postgraduate work for those professionals who require the credential. In short, some of the reforms that logically follow from Berg's inference should be campus reforms. The college should make its curriculum more relevant and the postgraduate school restrict credentialing so far as it can. The answer to overeducation is less education, not more on-the-job training. Moreover, one must realize that the market will tend to correct itself.

There are a number of things one can conclude from the crisis in higher education. This is a most appropriate time for a new thrust. The Nixon era has passed, and its policies of educational benign neglect—reinforced, if not influenced, by the studies on public schooling by James Coleman and the studies on higher education by Christopher Jencks—can possibly be re-

versed under a more liberal Carter administration.

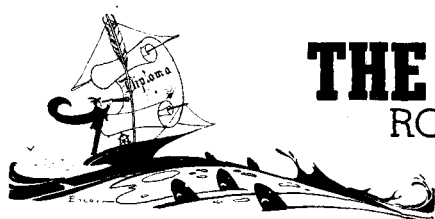
First, there should be national policy incentives to expand higher education opportunities for the poor and the working class. For the past thirty years, despite more youngsters attending college, higher education remained the privilege of the affluent and middle class. College pays off for minorities, and the first function of college is still mobility.

Second, there should also be national emphasis on relating the college experience more to the realities of the workplace. The educational establishment needs a push from outside to redefine its mission.

Third, the "personal value" of college should be made more socially conscious. It is difficult, however, to see how policymakers can influence that development, and that, as in the past, outside pressure groups will shoulder the responsibility. My experience in a program that sought to screen, encourage and develop social change agents in urban studies were mixed: The first director of the program achieved remarkable results, but the successor, a regular academic, reorganized the whole direction of the program. And the plain fact is that the academic profession has always attracted those least interested and likely to want to rearrange social conditions.

One should not write off college, and leave it to the domain of the elite. The college and university remains, as Daniel Bell characterized it, as the primary institution of society.

IS COLLEGE WORTHWHILE?—II



THE NEED TO KNOW

ROBERT GORHAM DAVIS

Responsible citizenship requires almost impossible knowledge

Mark Schorer once wrote a short story titled "What We Don't Know Hurts Us." The need to know, the passion to know, is so strong and autonomous that it can properly be called an instinct. As with other instincts, such as sex and hunger and the urge to make a home, satisfying the need can be intensely pleasurable. Since the desire constantly recurs, the pleasure is unending.

One thinks of Cosimo de Medici, an early capitalist, the wealthiest man of his time in Italy. By adroit use

of money, but also by winning and retaining popular support, he gained control of the government of Florence in 1434. Generously commissioning the best architects, sculptors and painters of his period and treating them with respect, he started a building program that was to make Florence the supreme city artistically in Italy.

Cosimo had broken off the studies of his youth to go into business and politics. Now he organized a systematic search for ancient manuscripts throughout Europe and—with the support of the Sultan—in the lands controlled by the Turks. He paid humanists to edit these manuscripts, had the new editions copied and disseminated. He established a great library open

ROBERT GORHAM DAVIS, a previous contributor, is a professor in the Department of English and Comparative Literature at Columbia University.

15 April 1977: 236

to the public. He encouraged the University of Florence to resume the teaching of Greek, attended the lectures himself, and at fifty became an ardent Platonist, establishing a Platonic academy.

Most knowledge, of course, is both instrumental and consummatory, and therefore doubly satisfying. To deal effectively with any situation one must know as much as possible about it, must do—as President Carter so vividly demonstrates—one’s “homework.” The person tackling a situation, however, is always a self; the proper use of any other knowledge depends first of all on the extent to which one has obeyed the Delphic injunction, “Know Thyself.” This is what Mark Schorer’s title implies. To know oneself is to judge oneself; self-knowledge is moral knowledge. But ultimately any serious situation one confronts is sure to involve the society, the culture, the cosmos. Effective action is communal, collaborative; so in its origin, dissemination and use is the required knowledge.

In a technological democratic society like our own, responsible citizenship requires almost impossible knowledge on the part of everyone. How much does the alert voter need to know to take the right attitude in such matters as the SALT agreement, the Cuban presence in Angola, the covert operations of the CIA, the dangers of nuclear power plants and of genetic engineering and Army research projects, the excessive and often corrupt influence of the big corporations and the rich upon government, the seriously needed overhaul—with adequate financing—of the whole system of criminal and civil justice, the solution to the decay of central cities and to youth unemployment in the cities, the economic sacrifices required to save the environment and put an end to pollution?

In the face of all this need to know—and in properly awakened minds the eager desire to know—Mr. Berube stresses “overeducation,” to which the solution, we learn, is less education. Anyone who in recent years has taught young adults from a variety of backgrounds knows that most American students are woefully undereducated. The young people I teach are highly motivated, often continuing their studies on their own at considerable sacrifice. But they have been badly deprived, badly cheated by the institutions in whose classrooms they have been sitting for from twelve to sixteen years and by the false educational or counter-educational philosophy that governed those institutions.

It is not necessary to describe once more the character of students’ writing, though I still wonder amazedly, when I discuss it with them, what in the world could have gone on in all those years of instruction. The situation is as bad with history. I do not speak of such difficult questions as approximately when Mohammed lived, or Moses—these draw a complete blank—but almost any question devoted to events before 1950. The fault does not lie with individual teachers, often hard-

working and devoted to their students, but with the fact that they in turn were not educated and do not know what education is.

I am aware, of course, from reading his article, that Mr. Berube is not interested in learning as such. He is certainly not interested in the kind of humanistic education that inspired Cosimo de Medici, an education that goes back to the *paideia* of the Greeks and *humanitas* of the Romans, and which gave men of diverse beliefs—Freud, the early Marx, Hegel, Milton, Dante, Augustine, Cicero, Aristotle—a common vocabulary and common appreciations.

This was the education T. S. Eliot had in mind when he spoke of the historical sense “that compels a man to write not merely with his own generation in his bones, but with a feeling that the whole of the literature of Europe from Homer and within it the whole of the literature of his own country has a simultaneous existence and composes a simultaneous order.” Such an education is hardly irrelevant to the present, except in Mr. Berube’s sense of relevance, which is that of radical students in the late ’60s.

The historical sense, Eliot said, is what makes “a writer most acutely conscious of his place in time, of his own contemporaneity.” We cannot judge or deal with the present without understanding the past. This is particularly true as contemporary psychology, ethnology and linguistics put more and more emphasis on instinct, genetic inheritance and the inborn human capacity for structuring and categorizing. Despite all the technological advances since their time, the people of the past are really ourselves; to know ourselves we must know more about them.

Keeping to the European or Western past can be provincial. What of the Hindu past, the Chinese, the African, the Middle Eastern? Socially and psychologically the Western tradition itself deepened greatly in the 19th and 20th centuries. Can a man or woman be considered educated who has not tried to come to terms with Dostoevski and Nietzsche, Kafka and Sartre, Brecht and Beckett, Fanon and Gramsci? We cannot fully understand the relationship in education between truth and values without reading Kierkegaard’s *Concluding Unscientific Postscript*. Once we have read *The Rebel* by Camus we can never use “radical” of ourselves, as Mr. Berube does, without saying what we mean by it.

Mr. Berube is not talking about a humane education of the whole person for a whole lifetime or for eternity. His approach is strictly materialist and left-political. He judges education by the criteria of money, “social mobility” (never fully defined) and keeping happy at the workbench or typewriter. By “education” he means job-training, and by “overeducation” he means education that creates dissatisfaction with unfulfilling work and with work poorly paid or looked down on socially.

The inequities in the present economy force some

men to take extra jobs in order to keep their heads above water. Many wives hold jobs and do the housework besides. But for most people the ordinary work week is forty hours or even less, and the work itself, especially in government offices, is often undemanding. Even with allowances for sleep, eating, commuting and household tasks, leisure time exceeds work time. As a matter of fact the word "school" comes from the Latin and Greek for "leisure." How leisure is spent depends to a large extent on the success of education in creating a lively interest in the arts and sciences and an eager desire to keep on learning.

Here too, as with the responsibilities of citizenship, the stress on "overeducation," on knowing too much, seems absurd. Who can know too much about Shakespeare or tennis or music or the Bible or genetics or astronomy or the Egypt of the Pharaohs? Is it excessive to know that Nijinsky was capable of an *entrechat dix* or that Italian opera enthusiasts in Austria-controlled Milan thought that the last name of the composer of *Rigoletto* promised a united country under Vittorio Emanuele Re D'Italia?

I am not being frivolous in citing such facts. I am as ardent as Mr. Berube about the need for reform in education and in our economy and culture. While the mass of people have become nominally more and more educated, the popular culture, dominated by unprincipled commercial interests, has become more and more brutal and debased. But I disagree strongly with the terms in which Mr. Berube's proposals are stated.

Reform—"radical reform"—in education, if it occurs, will come with other much-needed reforms, because the same people will take leadership, because the reforms are interrelated and need the support of the same aroused public opinion—aroused morally and spiritually as well as politically. Mr. Berube does well to cite Horace Mann, who began his educational career fighting to rescue education from the control of local school boards and ended it as President of Antioch College, where he said to the last graduating class before his death, "I beseech you to treasure up in your hearts my parting words: Be ashamed to die until you have won some victory for humanity." In mid-career he helped establish more humane mental hospitals and—succeeding to the seat in Congress of John Quincy Adams—valiantly opposed slavery.

But educational reforms are not to be brought about simply by unionizing teachers and guaranteeing uninterrupted education through college for everyone, without regard to the character of the education or the special capacities and needs of the individual.

Unionization of teachers could even impede the reforms that are most urgently needed and that are being forced on us by increasing costs and decreasing funds. Education in this country has become shockingly wasteful, harmful to those subjected to it, destroying rather

than creating values. So much has gone into buildings, salaries, expensive equipment, and educational theorizing with so embarrassingly little result. This is certainly in part because public schools stopped demanding that students all work hard and meet high objective standards in their subjects before they go on to more advanced work or are given high school diplomas. Everyone at every age in every kind of occupation needs external pressure to get things done on time and to meet standards, and even—where temptations are strong—to stay honest. But achievement also, obviously, depends on motivation, excitement over the work itself, pleasure in things done well, comradely competition, desire for rewards, and above all the example, praise and guidance of teachers who are themselves genuinely and creatively preoccupied with knowledge, art and ideas.

Under such guidance and inspiration, education is largely self-education, and this is especially true in the humanities, which require least in the way of equipment. But self-education is usually most productive when it is carried on within a discipline, an institutionalized discipline. It is wasteful to try to find out everything for oneself. One needs to test and develop one's ideas in dialectic exchange with students at the same level of training, and to have written work critically reviewed in demanding detail by a master of the discipline.

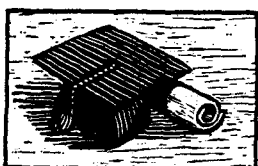
Education is wasteful and alienating when students together in a course are not equally trained and motivated and when they are not held to high standards. I argue for a widely diversified education which is elitist in the sense that students in the different disciplines at different levels both are selected and select themselves. It should be egalitarian in the sense that every able student, without regard to his means, should be able to undertake any course of study for which he is properly trained.

Such education should be diversified in structure as well as content in ways appropriate to a diversified society. There should be far more experimentation than there now is with an alternation, beginning quite early, of responsible paid work and study, and with apprenticeships and internships in business, the arts, and the professions—work-study programs in which students can earn money, learn responsibility and find out what kind of work they like and are good at. It is unhealthy to have the young shut away in schools for so many years unless purely academic study is deeply satisfying to them. Only those should follow the present normally uninterrupted course from primary school to college and graduate school who are learning effectively all that time. But no one should be cut off because he discovers his capacities and interests late. Anyone should be able at any time to reenter the academic process at the level appropriate to his training and ability, and this should be true throughout his lifetime.

All Americans, of course, must have basic training in

common of a very thorough sort, which should, among other things, create a respect for language, language as a conceptual instrument. At first it seems strange that education in the ancient world was so largely rhetorical, until one realizes how rhetorically dominated our own civilization is. Jimmy Carter became president mostly by talking to people for two years. American competitive business is dependent on advertising, which is largely rhetorical, much of it a rhetoric of lies and false values. These same commercial values control television, which has perhaps more educational influence on younger children than do the schools. Yet most educated Americans have not caught up with Plato and Aristotle in their ability to analyze rhetoric or criticize the application of conceptual terms.

I notice that Mr. Berube uses some terms without necessary specification. He identifies himself with the radicals, the leftists. These are the good guys. But what kind of radical he is he does not say. Is he a Stalinist,



Maoist, Trotskyist, anarchist, Social Democrat? He refers to the socialist countries and their ability to make good use of their educated men, but he does not say which socialist country is his model or what the state of intellectual liberties is in that country or to what extent students there can determine the character of their own education or how creative the humanities and social sciences can be under such regimes. He speaks of the need to "rearrange social conditions," but he does not say how far that rearrangement should go. He describes a program to screen and develop "social change agents," but he does not say just how they were indoctrinated.

If I am an elitist it is precisely for the reasons Mr. Berube gives when he speaks of "the happy few." Despite mass education and the wide availability of books, art and music in inexpensive reproductions, only a minority in this culture—as in cultures of the past—is devoted to high art and demanding ideas. I wish that it were not so, that exposure to Shakespeare always created Shakespearians, and that the violence and banalities of television were just a bad dream.

But reality has to be faced, and therefore the minority fighting for devotion to something better is terribly important. Education should do everything possible to increase their numbers and influence and yet at the same time give absolutely everyone a chance to fulfill himself at work and leisure in a way worthy of the dignity of free citizens in a republic, the kind of republic that meets the ideals of both a Cosimo de Medici and a Horace Mann.

CREATE A



NEW LEVEL

of understanding between you and your students

New 6th Edition!

RIGHT AND REASON: Ethics in Theory and Practice

This new 6th edition of a highly successful text reflects the current ethics of our society. Extremely adaptable, each chapter leads logically to the next, but may be read as an independent unit and still remain intelligible. A new chapter has been included on the "earth", which deals with the responsibilities of individuals, institutions, and nations to the environment. In keeping with the latest concerns, greater emphasis is placed on the role of women in our society, death and dying, the right to education, and trade between nations. Examining the pros and cons of all issues, thought-provoking questions at the end of chapters promote student discussion.

By Austin Fagothey, S.J., University of Santa Clara. March, 1976. 6th edition, 484 pages plus FM I-XVI, 1 illustration. Price, \$12.95.

INSTRUCTORS NOTE: To receive a complimentary copy to evaluate firsthand for possible class adoption, simply write to the Textbook Department. Please be specific as to your course and the applicability of the requested text therein. (Offer good only in U.S. and Canada.)

MOSBY

TIMES MIRROR

THE C. V. MOSBY COMPANY
11830 WESTLINE INDUSTRIAL DRIVE
ST. LOUIS, MISSOURI 63141

Commonweal: 239

In every possible respect, in fact, *Fellini's Casanova* tries to make us sense this emptiness. Because Casanova's life is, as Fellini's description of the *Memoirs* suggests, an endless round of copulation, the movie is inevitably voyeuristic. But raised as an issue from the first love scene, in which a man peeps at his mistress in bed with Casanova, voyeurism itself ultimately comes

If he were the weaker director he is sometimes ac-

cused of being, Fellini's camera would hover over those sets in long establishing shots, unable to bring itself to let them go. It would enter them the way the camera always did in those Hollywood spectacles, as if participating in a triumphal march. What are those sets, after all, but Fellini's dreams, his fantasies? Were he really the egomaniac he has been reputed to be since 8½, he would revel in them. His art is that he does not do this. Awake, he reacts against his dreams, against himself. His consciousness refuses to be impressed with his fantasies the way his camera refuses to be impressed with his sets. He won't let himself be taken in by himself, which is most certainly an act of self-criticism, not self-indulgence.

The point is that Fellini works best when he works by a kind of aversion, and this is very much the way he has worked with *Casanova*. The most characteristic Fellini shot is one in which a subjective camera enters a room and is approached by assorted freaks and sycophants. As soon as these figures loom into sight, the camera always veers off in some new direction. It takes an evasive action like a plane trying to avoid a heat-seeking missile. The way Fellini talks, one would conclude that *Casanova* approached him in the same, obsequious way—indeed, *Casanova* approaches many of the men in Fellini's film this way—and Fellini has reacted just as his camera reacts under such circumstances, with aversion. But it is from this very antagonism that the real spirit of *Fellini's Casanova* comes. The only caveat we might keep in mind while listening to Fellini denounce *Casanova* is that this is a little like hearing Dr. Frankenstein complain because he is forever being pestered and buttonholed by some monster. After all, Fellini has always created the room full of people he is trying to avoid. He has, for that matter, created the room itself.

COLIN L. WESTERBECK, JR.
(The first two parts)

AN APPEAL —Efforts to escape from Vietnam are continuing, reports the current issue of *Worldview*. The United Nations High Commission on Refugees estimates that more than 8,000 of these fleeing refugees, "many of them children, have already perished in the stormy seas." Overcrowded Vietnamese escape boats drift about without any sure haven of refuge, and they are said to be ignored by passing merchant ships; some 1,600 people are believed to be "currently in peril." Funds are needed to charter the rescue ships that have begun to ply the refugees' escape routes from Vietnam. Headquarters for this international mercy program is in Singapore but checks should be sent to its American office: Boat People's Project, World Conference on Religion and Peace, 777 UN Plaza, New York, N.Y. 10017.

Women and Seton Hall



Portrait of Saint Elizabeth Ann Seton by artist Joseph Dawley of Cranford, N.J. shows her as a young mother.

WOMEN have done much for Seton Hall University. The first was St. Elizabeth Ann Seton, whose name we bear and whose spirit we have followed since 1856.

THE OTHERS are the many thousands who have brought intellect and verve to our campus.

WE'VE NOTICED.

- The W. Paul Stillman School of Business Administration
- The College of Arts and Sciences
 - The School of Education
- The College of Nursing ■ School of Law

Co-educational and PROUD of it.

Founded 1856

SETON HALL
UNIVERSITY
 South Orange, New Jersey 07079

an exchange of views

'The Case for Catholic Education'

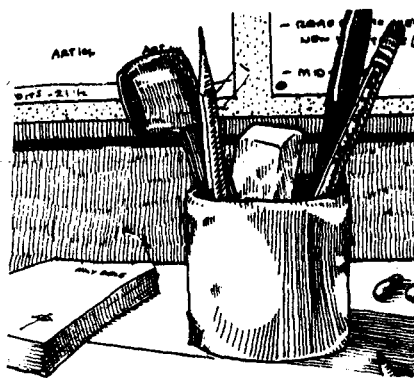
College Point, N.Y.

To the Editors: In his essay on Catholic Education [Jan. 21], Father McBrien's views are biased by his apparent theory or philosophy of education. His article better might have been entitled, "The Theology of Catholic Education." He certainly is not talking about education as it is viewed in most university and school circles today. The authorities he calls upon to support his statements, e.g., Hutchins, Newman, Maritain, Dawson are all representatives of the theory of education known as classical realism, either in ideology or in actual practice. In general, this theory holds that there is a body of knowledge to be transmitted to the students and it is the teacher's task to communicate it. It is stated in much more refined and challenging terms by such proponents of the theory as John Wild, Harry Broudy, and by Jacques Maritain. It presently is a theory which is not honored or accepted by most educational theorists or practitioners, even in Catholic educational spheres of influence.

The question is: If our effort truly is an integration of present world awareness with the Catholic Faith as it is understood today, how can we overlook the way learning is taking place today? Most contemporary theories of education and the philosophies on which they are based (Geiger, Feigl, Feibleman, Cohen, et al.), favor the central place of the student in education. He is to learn by doing, by problem-solving, by dialogue, by guided experience, depending on the individual theorist or philosopher, but it is the student who is the active agent, not a passive receiver of knowledge.

In terms of arriving at a viable position for a Catholic university, these new theories of education must be confronted. When this contemporary

approach is accepted, the student is the center of education. It is he who must perform the synthesis of his faith (if he has any), with his experiences, his culture, his emotions and his discoveries in other fields, especially today in the behavioral and physical sciences. Certainly if he has been exposed to these latter, he has found that the path to learning is by experiment (his or others), problem-solving, and hypothesis testing. Metaphysical abstractions are dismissed by these theories as useless, untested and unworthy of consideration. These are the routes suggested by Father McBrien. Whether one might agree or disagree with this



rejection of abstractions, it is where most serious students are today, whether they are in school or out of it. If they have a faith, it is of another order. It is a "given," a fact which brings deeper meaning to their lives in some way. Therefore, the problem for anyone attempting to define the function of a Catholic university is to integrate the Catholic faith, arrived at by belief in the untestable with a method of learning entirely foreign to it. It appears clear to me that this problem is basic to any realistic discussion of the Catholic university in the latter half of the 20th century. The suspicion is that Father McBrien has resolved the problem of what a Catholic university should be for himself,

as a theologian, but for very few others in Catholic universities.

JOSEPH B. JUDGE

Riverdale, N.Y.

To the Editors: Richard P. McBrien's "The Case for Catholic Education" [Jan. 21] presents helpful criteria to ensure the distinctiveness of the institution: acceptance of Jesus as Lord, the scriptures, Eucharistic celebrations, witness, and mission. Unfortunately, when he describes what these mean "concretely," he falls back on a model that is inadequate as it only reflects the origin—not the present situation—of Catholic higher education in America. His model is the seminary and the liberal arts college. Thus, theology is "preferred" in academic life, and the liberal arts are to have philosophy and classical literature in "a place of prominence and even priority."

How helpful is "this integral vision of Catholic higher education" that fails to include the professional studies—education, engineering, business, law, medicine—that address the urgent needs of society? These components often seem beneath the noble ideals of those who urge the views of theology and liberal arts. If Catholic higher education is to critique, redeem and shape the marketplace, it must see the professional studies as more than marginal to its mission. Each of these studies has assumptions about individuals and society, and these are explicitly expressed within the discipline. Liberal arts, theology and professional studies have essential roles to play in determining the distinctive nature of the Catholic institution. Campus dialogue and other cooperative efforts toward an "integral vision" are not really possible if some disciplines are sacral and others not.

The case for Catholic education will be strengthened when the Christian

faith can touch the entire range of life and learning to which institutions expose students.

(BROTHER) DAVID DELAHANTY, P.S.C.
Associate Professor
Manhattan College

Nashville, Tenn.

To the Editors: Concerning "The Case for Catholic Education [Jan. 21]: The great misfortune of American Catholic higher education in recent years is that it has become over-identified with Catholic-sponsored and -controlled institutions and even worse with campuses sponsored and controlled by a specific religious order or congregation. The proper diagnosis for this malady is the brick and mortar-real estate syndrome. Its major symptom is increasing short-sightedness and its ultimate prognosis, if not arrested, is fatal petrification, though some more knowledgeable practitioners might forecast malingering putrefaction.

The truth of the matter is that Catholic higher education has nothing to do with campuses, brick, mortar and real estate. It is, instead, a style, a manner, a spirit of education which is incarnational and sacramental. It pursues fertile wisdom rather than sterile knowledge like a lover wooing a beloved. The male-dominated medieval schoolmen regularly feminized wisdom and frequently chose female patrons for their institutions. In the spirit of the biblical pursuit of wisdom, Catholic education abandons all treasure and enticements to power to obtain wisdom. Salary, tenure, fringe benefits and academic position power plays are meaningless in such a pursuit. Maybe this is why the mendicants took such a phenomenal lead in education during the thirteenth century since their appreciation of radical poverty aptly prepared them for an esteem of the *kenōsis* necessary for pursuing wisdom. In Catholic education such a *kenōsis* is necessary since ultimate wisdom is personal inundation with the loving God as revealed in the death and resurrection of Jesus who himself is the wisdom of the Father. The Catholic educator thus communi-

theology workshops at St. John's University for the summer of 1977

ANNOUNCEMENT:—

The Theology Department of St. John's University, N.Y. announces three workshops for the Summer of 1977, one in Moral Theology, one in Youth Ministry and one in Sacred Scripture.

Moral Theology—The Reading of Vatican II Documents from the Point of View of Moral Theology.

Lecturers: —Rev. Josef Fuchs, S.J.
Gregoriana University, Rome
—Rev. Enda McDonagh
Maynooth College, Dublin
—Rev. Richard J. McCormick, S.J.
Kennedy Foundation, Washington, D.C.
—Rev. Paul E. McKeever, Rev. Paul Surlis, and Dr. Mary Buckley
St. John's University, Jamaica, N.Y.

Dates: —June 27 - July 8
Place: —Cathedral College of the Immaculate Conception, Douglaston, N.Y.
Credits: —Three (optional)
Cost: —For credit—\$100. per credit Non-credit—\$175. per person
Food and lodging extra

Youth Ministry—Ministering to Contemporary Youth

Lecturers: —Dr. Michael Warren
St. John's University, Jamaica, N.Y.
—Rev. Don Kimball
Diocese of Santa Rosa, California
—Ms. Nancy Hennessey Cooney
Diocese of Milwaukee, Wisconsin
—Mr. Richard Costello
Diocese of Norwich, Connecticut

Dates: —June 6 - 10
Place: —Cathedral College of the Immaculate Conception, Douglaston, N.Y.
Credits: —Two (optional)
Cost: —For credit—\$100. per credit Non-credit—\$100. per person
Food and lodging extra

Sacred Scripture—Contemporary Parable Interpretation

Director: —Rev. James M. Reese, O.S.F.S.
St. John's University, Jamaica, N.Y.
Lecturers: —Dr. Madelein Boucher
Fordham University, New York
—Dr. William G. Doty
University of Massachusetts
—Rev. Wilfrid J. Harrington, O.P.
St. Mary's College, Dublin

Dates: —June 13 - 17
Place: —Cathedral College of the Immaculate Conception, Douglaston, N.Y.
Credits: —Two (optional)
Cost: —For credit—\$100. per credit Non-credit—\$100. per person
Food and lodging extra

For further information write to:

Rev. Paul E. McKeever, Chairman, Theology Department,
St. John's University, Grand Central & Utopia Parkways, Jamaica, New York 11439

**St.
John's
UNIVERSITY**

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Commonweal: 243

School of Applied Theology

A Program of Pastoral Ministry
and
Theological Renewal



The School of Applied Theology, an affiliate of the Graduate Theological Union and sponsored by the California Province of the Society of Jesus, is a professional school designed for the renewal of men and women—religious, clergy and lay—in contemporary theology and ministerial skills. The program is divided into six areas: Theology, Human Communications, Social Justice, Applied Theology, Pastoral Counseling and Spiritual Renewal. The degree of Master of Applied Theology may be awarded upon the completion of the academic year followed by a year on the job and the submitting of a Case Study.

For further information write:

Director of Admissions
School of Applied Theology
Graduate Theological Union
2450 Le Conte Avenue
Berkeley, CA 94709
Phone: (415) 841-9811

cates to the student "what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our own hands have touched."

Such an incarnational approach immediately evokes a concomitant sacramental approach. Catholic education sees all learning as but outward signs of the life-giving God poured out through Christ. Every scientific formula, every literary genre, every social statistic, every student, every faculty person, every staff person, and even every administrator becomes a potential *vestigium dei*. In this context, the Catholic sacramental tradition in worship repeatedly readies the Catholic educator for the pursuit of wisdom. The ritualistic sacraments provoke the Catholic educator to more easily recognize the sacraments of wisdom.

Such an understanding of Catholic education does not need to control, let alone possess, any specific institution of higher education to be effective. It is comfortable in any circumstance of education. Paul, Ignatius, Justin, Athanasius and Augustine all practiced it hundreds of years before the first medieval universities existed. And to call these latter institutions "Catholic" as if there were any other alternative in that period is fallacious. The medieval universities were never "Catholic" by choice but by social accident and political necessity. Paris and Oxford could hardly have been other than Catholic just as Cairo and Cordoba could hardly have been other than Muslim. If France and England of the Middle Ages had been pluralistic societies like the present age, and they were much more pluralistic than we have been led to imagine, Paris and Oxford would have been Paris State and Oxford State which in actuality is what they were. Medieval princes supported and protected these institutions not because they were interested in Catholic education but because they needed literate, clerical, subservient bureaucrats to administer their realms as the state legislatures are looking to their state higher education systems to provide useful social and

civil functionaries. It was a rueful day when romantic nineteenth century medievalists created the fantasy of the "Catholic" medieval university which has stalked American Catholic higher education ever since.

Historically, the normal state has been that Catholic higher education finds itself wherever the educational action is and not withdrawn in some secure enclave. The phenomenon of American Catholic higher education, as Walter Ong, S.J. pointed out nineteen years ago in *American Catholic Crossroads*, is a unique development in the long history of Catholic education. A concatenation of immigrant status, social hostility and defensiveness brought about its birth, and the disappearance of this milieu should bring about its demise after a job well done. The ethical question is whether it is necessary to employ extraordinary means of life-support systems on a beloved and once fruitful but now terminal case when the effort expended could be more profitably applied elsewhere.

It is a strange anomaly that the national Catholic hierarchy should summon Catholic education to teach as Jesus did and yet hesitate to provoke Catholic education to follow the example of Jesus who did not find it necessary to control the institutions in which he taught. The already established educational institutions of synagogue and temple court were the places where Jesus exercised his teaching ministry. When these were not available, the market place, the prow of a boat, the hillside, and even the desert would suffice. The task of American Catholic higher education today is not to place Jesus in the center, for that is as redundant as putting God in the Bible and an audacious gesture for creatures to do since Jesus can do that quite well himself. The real task of U.S. Catholic higher education is to put Jesus at the bottom where he indicated he wanted to be when he washed the disciples' feet at the Last Supper and then to place itself there beside him. The case must be made for American Catholic higher education in a minor

key to serve in those impoverished segments of American higher education where its incarnational and sacramental attributes are sadly needed. Then American Catholic higher education will really teach as Jesus did.

Thousands will never benefit from a Catholic education as long as it is dominated by Judaizers who wish to preserve their inheritance for a select few. I write almost in the shadow of Meharry Medical College and Fisk University, two Black institutions which face imminent extinction due to financial woes. The United Negro College Fund advertisement on television is no promotional high melodrama at Fisk where we are canceling courses and majors due to lack of funds, patching together loans to meet the monthly payroll, and facing a cumulative deficit of over 1.8 million.

The plight of Meharry and Fisk multiplies over and over again in minority education, and the humanistic education which Catholic education has laid claim to preserve is in jeopardy within the minority education experience. It is here that the incarnational and sacramental approach of Catholic higher education is sorely needed. Many a student on these campuses has not only not read St. Augustine and Dante but Plato and Virgil as well. The educative witness of vowed teaching personnel living in community is needed at these institutes where the only alternatives envisioned for escape from minority powerlessness are either a caricaturization of American rugged individualism or a rhetorical Marxism.

The radical *kenōsis* of Catholic education provides a truly liberating liberal arts education experience which is the real instrument of liberation for oppressed minorities. The very liberty of the children of God proclaimed by vowed teaching personnel engages administrations in whole different ball games where quality and ethics of education are more important than salary and rank. Deans and presidents suddenly are helpless in academic encounters before an avowed mendicant on their faculty. A recent lively discus-

Summer Courses at:

INSTITUTE FOR ADVANCED STUDIES IN CATHOLIC DOCTRINE St. John's University Jamaica, N.Y.

Session 1 (June 6 - July 11)

God With Us

Tuesdays and Thursdays, 6:00 - 9:00 p.m.

Christ the Savior

Tuesdays and Thursdays, 6:00 - 9:00 p.m.

Christian Life according to St. Paul

Mondays and Wednesdays, 6:00 - 9:00 p.m.

Session 2 (July 13 - August 17)

Revelation and Faith

Mondays and Wednesdays, 6:00 - 9:00 p.m.

The Church of Christ

Tuesdays and Thursdays, 6:00 - 9:00 p.m.

Principles of Catechetical Methodology

Tuesdays and Thursdays, 6:00 - 9:00 p.m.

All courses are:

- worth three graduate credits
- applicable toward the M.A. in Catholic Doctrine and Pontifical Catechetical Diploma
- open to special students with bachelor's degree

Return coupon below for details!

For more information on the Institute, please contact:

Rev. Bruce A. Williams, O.P., Associate Director
Institute for Advanced Studies in Catholic Doctrine
St. John's University, Jamaica, N.Y. 11439 • (212) 969-8000, Ext. 395

**St.
John's**
UNIVERSITY

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Commonweal: 245



PROVIDENCE COLLEGE

Graduate Programs:
Biblical Studies
Religious Studies
Religious Education

Summer Program '77

June 26 (Registration) — August 5

Among the many summer Graduate Offerings:

Marion O'Connor Intro/Rel. Ed.
Giles Dimock Sacraments & Liturgy
Dominic Rover Theology of Faith
Richard Kugelman Luke-Acts
Thomas Aquinas Collins Epistle/Paul
Wilfrid Harrington Hebrews
Cecily Boulding Religious Life
Fabio Giardini The Theology
of Spiritual Counseling

Collegiate and Supplementary Programs Include:

☐ New "Institute of Christian Theology"
— a collegiate three summer investigation
of Christian Views of Man

☐ Workshops and Lectures
— Raymond F. Collins:

"Love" (Agape) in the Synoptics
"Love" in the Letters of Paul
"New Commandment of Love" — John
"Love" in the Apostolic Fathers

Paul Seaver: Catholic Conscience After
Vatican II (lecture series)

Additional lectures in the fields of Reli-
gious Education and Ecumenics

☐ Full Recreational Facilities

For Further Information Write

Department of Religious Studies
Providence College
(Graduate Programs)
Providence, R.I. 02918

sion in class on thirteenth century mendicancy with reflections from the twentieth century mendicant conducting the class prompted a response of: "That's crazy!" (quite true but the student had grasped the point) and a sincere inquiry of: "Can a Methodist become a Franciscan?" (you mean the Friars forgot to claim John Wesley as a Third Order member?).

The sober response for the moment is the realistic one of: "The harvest is good but laborers are scarce. Beg the harvest master to send out laborers to gather his harvest." Meanwhile, the majority of educators in American Catholic higher education are sitting around calling attention to the structure of their temple. A teacher in a similar situation took the time to warn that distracted class: "Not one stone will be left standing upon a stone."

(REV.) NEIL J. O'CONNELL, O.F.M.

Chaplain

Director Pro Tempore

Division of Humanities and Fine Arts

Fisk University

Reply

Joseph Judge misunderstands my position. I do not suggest that education is the transmission of a "body of knowledge" through a process which doesn't engage the student at all, except in some passively receptive role. However, that may be the caricature which he finds easiest to refute.

No serious person denies that the student is an active participant in the process of learning, but the student is not, in the sense that Mr. Judge insists, "the center of education." This is an assumption uncritically embraced in the 1960s but now in reasonably rapid retreat.

Mr. Judge shows his own philosophical hand when he identifies himself sympathetically with the view that "the path to learning is by experiment . . . , problem-solving, and hypothesis testing. Metaphysical abstractions are . . . useless, untested and unworthy of consideration." We have here a nakedly positivist understanding of science,

boldly put forth at a time when positivism is fighting for its life.

Brother Delahanty also misunderstands my position. I do not want to do away with professional studies. But if a Catholic institution of higher learning is going to excel, it should be in the areas that only it can do well. There are indeed some disciplines which are closer to the center of the Catholic educational enterprise than others.

It seems to be Brother Delahanty's view that all academic disciplines are equal. Does he, too, accept the positivist doctrine that there can be no distinction between facts and values, that value judgments are, in the final accounting, impossible to make?

If integration is going to occur at all in a college or university (and the central argument of my essay is that such integration is both desirable and necessary), then it can only occur on the basis of some hierarchy of values.

Father O'Connell's long letter is written in the genre of a homily, stronger on moral passion than on critical analysis. He seems not to understand that his own work as a chaplain would be without solid foundation if the Christian tradition he so fervently calls upon were not carefully appropriated through serious scholarship. Indeed his vigorously anti-institutional thrusts ignore the fact that his own pastoral work is being done, and can only be done effectively, in an institutional context and with institutional support of some kind. A single individual cannot accomplish very much on his own.

In the end, Father O'Connell disparages liberal education in favor of a cliché-ridden (e.g., "subservient bureaucrats") exercise in moralizing. If he or anyone else thinks that medieval university people were simply the tools of the political powers, let them read Beryl Smalley's *The Becket Conflict and the Schools: the Study of Intellectuals in Politics in the Twelfth Century* (Totowa, New Jersey: Rowman and Littlefield, 1973).

RICHARD P. MCBRIEN
Boston College

FOSTERING HUMANE EDUCATION

RICHARD KUCZKOWSKI

The Future of the Humanities

WALTER KAUFMANN

Reader's Digest Press, \$8.95

Does Anybody Give A Damn?

NAT HENTOFF

Knopf, \$8.95

I Never Told Anybody: Teaching Poetry Writing in a Nursing Home

KENNETH KOCH

Random House, \$8.95

Professor Kaufmann's book is the product of a long itinerary. After he had spent time in Australia and Jerusalem as a visiting researcher, the Rockefeller Foundation graciously offered him "the distance needed to discuss so large a subject" as the future of the humanities: a stay at the Villa Serbelloni and "a small study in the woods, on the edge of a high cliff." But rather than a "new approach" to the teaching of the humanities, globetrotting and exalted perspective merely produced timeworn convictions recollected in well-paned tranquillity.

If the humanities are not taught well, Kaufmann warns, chances for the survival of "humane attitudes and mankind" are "almost nil." Yet superficial journalists publish ephemera, teach and tout fads; hyperspecialist technicians dredge up vast amounts of data (on increasingly smaller and more trivial topics) which only other hyperspecialists can understand; a self-protective academic consensus helps secure careers in a shrinking job market; thus humanities education is debased. The litany of failure is familiar enough.

To counter them, Kaufmann would cultivate the "Socratic" personality, the critical spirit that plays gadfly to so-

ciety's sacred cows, its unexamined assumptions in faith and morals. Kaufmann harks back to the notion of classics: the past's legacy of "the best" literary and philosophic works in which writers have argued for "striking" or

"memorable" ethical alternatives. Rigorous intellectual study of these texts in their relevant contexts and evaluation of the alternatives they offer exposes students to "vital culture shock," enables them to assess their own and

Are you prejudiced against Catholics?

Even if you're one yourself, you probably believe that most Catholics are: ☐ blue-collar workers ☐ high-school educated ☐ politically conservative ☐ unassimilated ethnics. And in every case you would be wrong! Drawing on massive nation-wide surveys, noted social scientist Andrew M. Greeley demolishes this widely-accepted stereotype which, despite its demonstrable falsehood, continues to haunt America's largest minority group.

"Spirited and serious...provocative facts for the thoughtful reader."—Publishers Weekly

THE AMERICAN CATHOLIC

A Social Portrait

Andrew M. Greeley



\$15.00 at bookstores or direct from the publisher.

BASIC BOOKS INC.

10 E. 53rd St., New York 10022

their society's goals with salutary historical and cultural perspective, humanizes them.

This is traditional humanism with slight refurbishing (a core course in comparative religion—with emphasis on the literary and ethical values of the world's major religious scriptures, especially the Bible—and interdisciplinary courses in topics such as punishment—including visits to trials and work in prisons); it can offer an extremely valuable education. But it rests on certain assumptions that are worth questioning, especially since Hentoff and Koch suggest an alternative approach to fostering humane development. Must the present be considered secondary, void of human potential, or meaningless unless somehow illuminated by the past? Do we discover or create values and possibilities only through the application of critical/contemplative intelligence to the collection of texts which is the past? Traditional humanists answer yes, and worship "monuments of unaging intellect."

Nat Hentoff used a Guggenheim grant to stick close to home and rub our noses in the down-to-earth realities

of our public schools, mostly those in New York City: 23% of *all* school children fail to graduate; appallingly higher percentages cannot read properly; diplomas are next to valueless—and these conditions are generally worse in ghetto areas; yet mere self-serving, subtly racist, or ideological rationalizations have been offered for these facts: "certain kinds of children from certain kinds of backgrounds can learn only a certain amount"; conditions will not change unless society is "deschooled" or transformed through democratic socialism, etc. "Corporal punishment"—school children are the only Americans who can legally be beaten—is allowed in 80 percent of our public schools. Physical cruelty, though it often occurs, is not the question; "education" through threat and humiliation is a symbol and a symptom: we vent guilty rage on the dumb kids who make our schools fail by refusing to learn. But Hentoff presents us with a handful of schools where children *do* learn. As he did with Dr. Elliott Shapiro in *Our Children Are Dying*, Hentoff lets teachers, principals, and administrators speak for them-

selves, and we learn from them. Not of any single magic method—approaches range from traditional and even authoritarian classes to open classrooms and special groups for problem "uneducables"—but of crucial common factors of attitude and devotion: these people respect children, expect them to learn, and hold themselves accountable for finding ways to help them do so.

This simple commitment struggles against the odds of budget cuts and communities allowed to stew in drug addiction and dilapidation; almost inevitably it takes teachers and principals beyond transmission of information and maintenance of discipline, towards individualized instruction, even informal social work and therapy, or community organizing. But this commitment to the individual student in his full context—if the challenge does not break them—makes *teachers* learn, strengthens their humane values, makes them admirable models for students and society.

Kenneth Koch, a gifted and intelligent poet, went to a nursing home to teach poetry not as "distracting or consoling therapy," but as art. He can speak for the varied voices in Hentoff's book: "I don't think I would like to adjust to a life without imagination or accomplishment, and I don't believe my students wanted to either. . . . What this means in teaching is, first, believing that students such as ours are capable of writing poetry, and of continuing to do it and of getting better at it." To give the authors "confidence and courage to do more, and better," Koch began by finding and praising—sincerely—poetic elements in the students' prosy first efforts. For inspiration, he brought them music and flowers, shells and bits of the seashore, poetry ideas (similar to those he used with young children in *Wishes, Lies, and Dreams* and *Rose, Where Did You Get That Red?*) that "approached strong emotions in indirect ways" and surprised the students into finding themselves and their feelings. He gave "respectfully determined interest in their imaginings and perceptions," critical collaboration

McGILL UNIVERSITY, Montreal

Faculty of Religious Studies

THEOLOGICAL EDUCATION IN . . .

- **Montreal:** a bilingual city of Québec, Canada, where French is the priority language and the predominant culture.
- **McGill:** one of Canada's first and finest universities, where ecumenical theological education goes back to 1912. Anglican, Presbyterian and United Church Colleges are directly affiliated with the Faculty of Religious Studies; many other denominations are represented in the staff of 18. There are now 80 candidates for ministry in the Faculty (B.Th. and S.T.M.).
- **Programs:** two parallel streams are offered
 B.Th. S.T.M. (especially for ordinands)
 M.A. Ph.D. (for teachers and others)
 We also offer a B.A. Major or Honours in Religious Studies through the Faculty of Arts.
- **Professional Education for Ordination:** the educational process emphasizes learning from experience and features supervised field placement, preaching, worship, church education and structures, and C.P.E.
- **Dialogue:** Suitable courses may be selected from other Faculties or from other universities in Montreal, French or English. The Faculty includes specialists in Judaism, the Indian Religions, and the Institute of Islamic Studies.

For Information: Dean Joseph C. McLelland
 3520 University Street, Montreal, Québec, Canada H3A 2A7
 Telephone: (514) 392-4828

on their work, "ways to make [the poems] better—more inclusive, more intense, more musical"; several poems (by Lawrence, Keats, Whitman, O'Hara, Chinese poets) provided stances or techniques students might explore. The pattern of the sessions: "suggestions leading to works, works to admiration, excitement and thought, and these to new suggestions and thoughts." The students learned that poetry is a natural, festive, social activity. The result: liveliness, "increased clarity, concentration, and confidence. . . . Eagerness to talk about what they thought and felt had replaced reticence, vagueness, and, for some, silence."

Taken as a whole, the writing in Koch's book is peculiarly impressive and moving. It is as if people, who at first "seemed old, sick, tired, uncomfortable," few of whom had ever written anything, let alone poetry, had succeeded in articulating their lives into a kind of *Spoon River Anthology*. Koch's introductory essay and comments on the poetry ideas and poems form a kind of journal that puts us in touch with a sensitive, humane teacher examining his successes, failures, presuppositions, and goals, learning from his engagement with students and fostering their awareness of self and possibility.

Koch and Hentoff bring humane values to effective, practical life in the present; they point toward a fruitful future for humane attitudes and mankind, a focus on the present that integrates vital activity (artistic production, community and political involvement, etc.) with intellectual analysis, and moves toward an attitude emphasized by Paul Goodman, among others: "The true classics are the structures . . . that are in fact operative in the present juncture, urban, industrial, depersonalized, or whatever . . . what is classical is simply what is central, concrete, casually operative, underlying; and indeed in any new situation, the classics never look like 'classics,' nor, in the present state of literature, are they likely to be books. . . . The mistake has been to study monuments of classical ages . . . rather than to assume

that we are presently creating classics . . . and a common culture by philosophical handling of just where we are on our way."

The Classless Profession

PAUL H. MATTINGLY

New York Univ. Press, \$15

Schoolteacher

DAN C. LORTIE

Univ. of Chicago Press, \$9.95

The Experiment of Knowledge

JOHN F. GARDNER

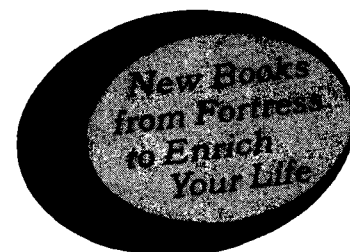
Waldorf Press, \$8.95

GEORGE W. SHEA

In *The Classless Profession* Paul H. Mattingly presents a critical study of the experience of three generations of nineteenth century school teachers. He examines the conditions of their lives and the transformations of their values during the century-long course of professionalization which they underwent. Mattingly finds that from the beginning teachers were not firmly rooted in the social structure of the nation, and that they consciously strove to be above and outside of considerations of social status and political maneuvering. This impulse, largely attributable to the quasi-evangelical nature of the profession and its early emphasis upon the vague notion of "character," led teachers to characterize themselves as "classless," to avoid direct political action and the development of their own social and educational theories and structures.

Mattingly tries to relate ideas to group and especially generational experiences. Thus, each chapter deals with the fates of individual teachers and the institutions they fostered. The reader is given in this way a somewhat more palpable understanding of the origin of significant ideas and of the changes which the teaching profession underwent.

In tracing the historical thread of



The Resurrection According to Matthew, Mark, and Luke

NORMAN PERRIN

Norman Perrin utilizes his vast New Testament scholarship to enrich our appreciation and understanding of the resurrection of Jesus as central to Christian life. \$2.95 Paperback

The Valley of the Shadow

HANNS LILJE

Bishop Lilje's personal account of his Gestapo imprisonment after the abortive attempt on Hitler's life in 1944 is a remarkable testimony to the power of faith in a time of crisis. This is a classic of Christian witness.

\$2.95 Paperback

Praying the Psalms

LESLIE E. STRADLING

Choosing twenty-six favorite Psalms, Bishop Stradling shows how the problems they confront can speak to the individual today. A simple and joyful approach.

\$3.50 Paperback

Loving Ourselves

RAY ASHFORD

The popular pastor and author of *Take It Easy* shows how each person can enhance an honest self-regard by cultivating the three components of a healthy self love — individuality, self-acceptance, and self-discipline.

\$3.50 Paperback

Available from the Publisher or your bookseller.



FORTRESS PRESS
2900 Queen Lane
Philadelphia, Pa. 19129

GRADUATE SUMMER PROGRAMS

at
IMMACULATE CONCEPTION SEMINARY
M.DIV. in PASTORAL MINISTRY
or M.A. in THEOLOGY

Two Sessions:

June 27-July 15, 1977
July 18-August 5, 1977

Courses:

History and Theology in Luke-Acts; Ecclesial Foundations; Confrontations With Death; Natural Law Theory and Christian Ethics; Spiritual Direction — 1977; Foundations of Christian Moral Life; Sacraments of Christian Initiation; Experience of the Interior Life; Incarnation of God; American Catholic Experience; Developing Ministerial Identity; Method in Theology.

All courses open to men and women, laity and religious, and clergy.

Professors:

Augustine Carter, Edward J. Ciuba, Francis A. DeDomenico, Doris K. Donnelly, Stephen S. Feehan, Kathleen Flanagan, Dennis Geaney, Charles W. Gusmer, Joseph W. Kukura, Richard M. Liddy, Gail Mangraviti, Philip D. Morris.

Fees:

Tuition, \$65 per credit; \$55 per credit for Religious; Room and Board, \$250 per three-week session.

Workshops:

"Spirituality and Human Growth" conducted by Dr. Herbert W. Richardson, University of Toronto, June 17-19, 1977.
"Jesus Christ and Contemporary Faith Understanding" conducted by Dr. Monika K. Hellwig, Georgetown University, June 24-26, 1977.

Workshop Fee: \$25; Workshop Room and Board: \$30.

For Information Write:

Rev. Francis A. DeDomenico, Director of Summer Programs
IMMACULATE CONCEPTION SEMINARY
Darlington, Mahwah, New Jersey 07430

professionalization Mattingly illustrates the shift from the first generation's emphasis on voluntarism, "awakening" and character to later teachers' interest in the skills of teaching. He traces as well the rise of various institutions, teachers' institutes, normal schools and especially The American Institute of Instruction, by which teachers attempted to escape the solitary nature of their calling and identify their profession.

One concludes, after reading *The Classless Profession* that teachers in the nineteenth century were not entirely successful in identifying and strengthening their profession, certainly less successful than doctors and lawyers. The last institutional development touched upon by Mattingly, the rise of the superintendency with executive and coercive power, suggests the failure of teachers themselves to manage their own schools and to deal directly with the increasing powers of local boards and state departments of education.

Mattingly's study is thorough and well-documented. It suffers from the fact that it is written in a highly abstract style, which includes a school of education vocabulary, heavy with terms whose meanings are not always immediately clear to the lay reader. This abstract style also affects the portraits of individual teachers like Alcott, Mann, and Barnard. In spite of Mattingly's best effort they seem very flat and bloodless. This reviewer found himself fleeing to Van Wyck Brooks's *The Flowering of New England* to recall what the intellectual life of 19th century America really was.

Dan C. Lortie's book *Schoolteacher* is an empirical study of American teachers in our own age. As Lortie points out, there are two million teachers in America today; and their work and attitudes to that work are deserving of more attention than has been given them since the appearance of Willard Waller's *Sociology of Teaching* forty years ago. Lortie's theme, then, is the search for the nature and content of the occupation's ethos.

The first four chapters of *Schoolteacher* examine the history of school-teaching and the structural features of

the profession. Lortie deals with what he calls the "special but shadowed" image of teaching and with the manner of entry into professional life, which he finds relatively easy and unmediated by extensive training. He discusses as well the attractions of a teaching career, including traditional ideas such as "dealing with people," "service," "security" and "free time." Finally he considers the unstaged nature of a teaching career, and the weak career incentives, which follow from it. In these early chapters Lortie begins to suggest some of the basic characteristics of the profession: its special attractiveness to women, its individualistic nature, and its conservatism.

The second part of Lortie's book emphasizes the meaning which teachers themselves give to their work. It deals with their rather traditional goals, "the development of good people," their admiration for discipline, and their feeling that their craft is extraordinarily complex. Related to this complexity is the feeling of uncertainty which teachers experience both about their own skills and about the results they achieve. Lortie finds that all of this drives the teacher to flee into the security of his or her own classroom, to insist on independence in methods, and often to resist interference from superiors or colleagues. In short the themes of conservatism, individualism, and presentism are re-emphasized by the teachers' own sentiments about their work.



REVIEWERS

RICHARD KUCZKOWSKI teaches English and is book review editor of *New York Arts Journal*.

GEORGE SHEA is Dean of the Liberal Arts Arts College of Fordham University at Lincoln Center, New York.

DENNIS VELLUCCI teaches in the English Department at the University of Southern California at Los Angeles.

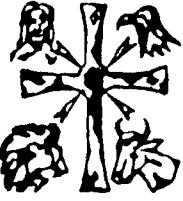
FATHER RAYMOND A. SCHROTH, S.J., is associate editor of *Commonweal*.

BARBARA MUTKOSKI, an assistant professor at Bergen College in New Jersey, has appeared in *Thought* and *America*.

11-Issue trial, \$4

Return coupon from page 254

GIL ELIZONDO * MONIKA



HELLWIG * AIDAN KAVANAGH
Theology Institute,
Holy Cross Abbey,
Canon City, CO. 81212

* REGINALD FULLER

presents ROOTS TO TRANSFORMATION--on Christian Community, Aug. 7-12, '77

Write for Information

ROSEMARY HAUGHTON VIR-

15 April 1977: 250

Lortie concludes with a presentation of three possible scenarios for the future and considers the changes which these will require in teachers' attitudes and styles. These include the challenge of greater technological advance in pedagogy; an increase in the power of bargaining units with a consequent demand for accountability; and finally the creation of larger educational systems with the bureaucracies they will foster. All of these will require of teachers, Lortie concludes, greater collegial responsibility, professionalism and technical study.

Lortie's book is written in a clear, if somewhat flat, style. His findings are based on recent surveys, research studies and interviews, whose results, he admits, are not always quantifiable. This reviewer, a former schoolteacher, found many of the conclusions fairly obvious; but it will no doubt reassure the more statistically minded that these impressionistic notions are borne out by more empirical study. What is most fascinating about Lortie's book is the manner in which his findings in 1975 reflect the same professional weakness suggested in Mattingly's study of the nineteenth century—this in spite of the widespread unionization of teachers which has occurred in the interim.

John F. Gardner's *The Experience of Knowledge* represents a strikingly different approach to American education. Gardner proposes that the ills of American schools are attributable to the inadequate and unsound epistemology upon which their teaching rests. He is himself an idealist and transcendentalist, who derives his philosophy from that of the Austrian thinker Rudolph Steiner. Steiner was the founder of the Waldorf Schools, one of which Gardner guided for many years.

Steiner's and Gardner's thought is Platonic through and through, and may be uncongenial to many academics today. It assumes a spiritual reality beyond the physical world, and makes intelligence and reason unitary. For Gardner, as for Blake, man sees through not with his eyes; and men are linked with one another by participa-

tion in the same rationality and the knowledge it brings. Above all, Gardner insists that knowledge must be grasped by the whole being, mind, heart and will, not, as in traditional pedagogies, by mind alone or, as in more progressive ones, by will alone. For Gardner the traditional teacher dehumanizes knowledge, and the progressive teacher merely fosters egotistical whim, without instilling the self-discipline which transcendence requires.

Much of Gardner's book deals with the development of the whole person from infancy to adulthood, and with the teaching methods developed at Waldorf Schools for bringing children to a sound and intuitive understanding of themselves and their world. Gardner admits that these methods cannot be quickly and easily adopted by American schools. Realistically, he does not envisage an "overnight spiritualization" of American education. He does feel, however, that teachers must have freedom to answer their students' natural questions about ultimates, a freedom

now largely absent in public schools. Gardner therefore advocates, as a first step, a freeing of American schools by putting them once more into the hands of teachers. He is hopeful that if they are given such freedom, teachers will develop a clearer vision of their task and of the needs of their students. Gardner's suggestion obviously implies the dismantling of vast educational systems and the rejection of bureaucratic government control of education.

Gardner's epistemological premises will be unacceptable to some educators. Even those who embrace a spiritual world-view may find his classical formulation of the nature of mind an obstacle to the dialogue with modern psychologists that needs to occur. Unhappily the Waldorf School tradition, in many ways so rich, seems to be dogged by this rigid philosophical nomenclature, which often results in a rather exclusive "initiates only" mentality.

Nevertheless, it is possible that Gardner has put his finger on the heart

"One of the great Bibles of our time...."

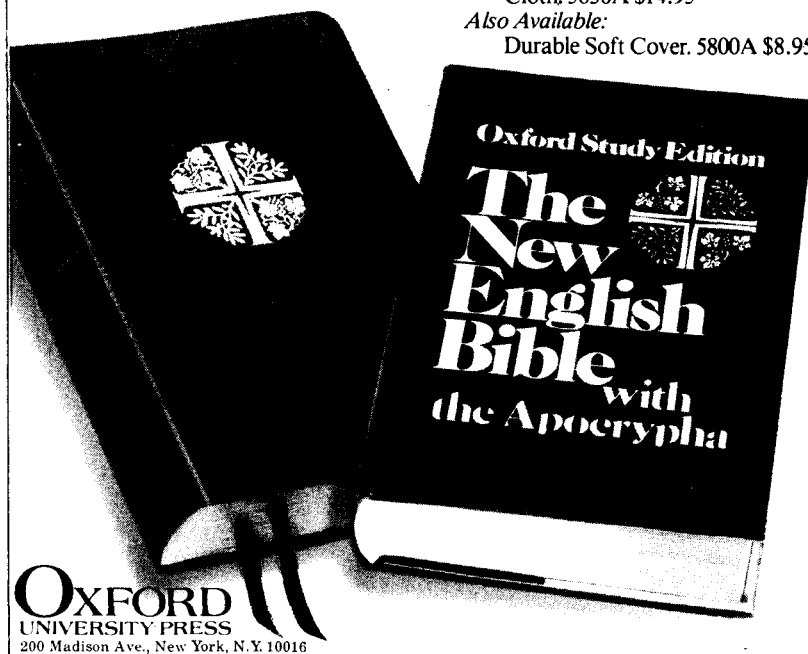
With its commentaries, notes, and maps, it is, in effect, an entire course in its subject. Non-denominational, it presents unclouded a great literature and history." Dr. Frederick Shroyer, *Los Angeles Herald-Examiner*

The New English Bible with the Apocrypha: Oxford Study Edition
Shown: Black Cowhide, gold edges and stamping.
5836A \$38.50.

Cloth, 5830A \$14.95

Also Available:

Durable Soft Cover. 5800A \$8.95



Commonweal: 251

New from ORBIS

NO HANDLE ON THE CROSS

by Kosuke Koyama

Asians are beginning to feel that Western Christianity has both preached and lived a Christianity without the Cross. With the vivid imagery that marked his *Waterbuffalo Theology*, Dr. Koyama, one of the most engaging of modern theologians, offers a meditation on Christianity from South East Asia which has much to offer to the Western churches.

Paper \$3.95, Cloth \$7.95

NO MORE PLASTIC JESUS

Global Justice and Christian Lifestyle

by Adam Daniel Finnerty

"This book asks for Christians to put their careers, their property, and their lives on the line so that the hungry may be fed, the naked clothed, the homeless sheltered, and the oppressed given dignity and hope." Adam Finnerty

Paper \$3.95, Cloth \$8.95



At your bookstore, or write:

ORBIS BOOKS

Maryknoll, NY 10545

CANTERBURY SCHOOL

A Coeducational Catholic Secondary Boarding School
Conducted By Catholic Laymen

Founded in 1915, Canterbury School is proud of its accomplishment in more than a half century of educating young men. Since 1971, when the school admitted girls, young ladies have enjoyed with the boys the modern and complete facilities located on the 150 acre campus in the Berkshire foothills. Programs in Studio Arts, Drama, Athletics and a wide range of other extracurricular activities complement the academic curriculum which covers the requirements for admission to all colleges and universities while featuring an expanded elective program in all disciplines. The Religion Department teaches courses in the New Testament, Christian doctrine, ethics, and apologetics. The resident Chaplain celebrates Mass daily.

Firmly established as one of the leading preparatory schools of New England, Canterbury offers an atmosphere of scholastic excellence while the permanent effect of the religious life of the school gives Catholic boys and girls a sound moral preparation for life in the modern world.

Address: Mr. John J. Reydel, Princeton A.B., Harvard Ed.M., Headmaster, Canterbury School, New Milford, Connecticut 06776.

of the problem raised in Mattingly's and Lortie's studies, i.e. the absence among teachers of a consensus about the very nature of their task. Our school system was the product of the romantic and idealist movement of the last century, a movement inadequately presented by Mattingly. As that movement was overwhelmed by the wave of scientism and experimentalism, the initial impulses of the teaching profession were lost. The gap was filled largely by the building of administrative and bureaucratic structures. It is apparent from Lortie's study that even the elaborate systems of Dewey and his followers have not captured the imagination of teachers, let alone of students. Given the dreary, often empty landscape in which American schools are now located, Gardner's suggestion is not a bad one. Let teachers re-examine the basic nature of their work, of teaching and learning, and redefine their profession. If Lortie's predictions of more technology, stronger unions, and more government involvement are correct, the time for asking this fundamental and searching question is surely at hand.

IN BRIEF

BARRED FROM SCHOOL by Thomas J. Cottle, *New Republic Book Company*, \$7.95; **BUSING** by Thomas J. Cottle, *Beacon Press*, \$7.95

School-related controversies tend to be particularly volatile ones, both politically and emotionally, largely because parents who have spent eight or 12 or 16 or more years in school make a commitment to educate their children that is inevitably colored by their own experience. In his two new books, *Busing* and *Barred From School*, Thomas J. Cottle explores problems in modern education that have often been debated and discussed intellectually, but rarely given the more humanistic treatment they deserve.

Busing begins with the premise that one's stance on the issue is a statement about one's identity, so Cottle does

more than just collect opinions about busing. He gives the people whose lives are touched by the controversy—even the children—a chance to speak for themselves. "When a person's belief emerges in the context of a life story," he writes, "one no longer feels so free to disagree or to question." This oral history, then, presents a familiar type like the blue-collar worker, whose childhood hardships nurtured bigotry and who never had the need or the imagination to question and evaluate the attitudes he inherited from his parents for himself, not as a caricature but as a human being with whom we may not agree, but whom we cannot condemn.

Barred From School is a series of case histories showing some of the shocking ways in which children who are fully entitled to an education are denied it. Suspension, for example, a frequent punishment for cutting classes (and a disciplinary tactic of dubious logic), often begins a pattern of exclusion that is hard to break. In one of the cases Cottle writes about, an epileptic child was expelled even though the medication he was taking kept his epilepsy under control. In another, a 14-year-old girl was thrown out of high school because she was pregnant, and in still another, a boy was prohibited from attending classes because on an overnight camping trip with his eighth-grade classmates, it was discovered that he was a chronic bed-wetter.

The tragedy is that children who are barred from school are deprived of more than just learning algebra or chemistry or literature. They are deprived of the human interaction that Cottle so perceptively recognizes as the essence of education. Children out of school are deprived of the camaraderie that grows in any classroom, of encouragement and a sense of self-worth, of the moment when a teacher "suddenly emerges as the most valuable human being in a 'child's life,' of the homeroom where, in the space of a few minutes, Cottle witnesses "every human emotion, every human gesture." No one should be denied this kind of experience.

Perhaps worse than to be thrown out of school, especially for younger children, is to be placed in a "special" class because of a poor showing on some standardized test that measures only performance and not potential. Cottle finds one school in which children were given IQ scores without ever having been tested and then assigned to classes on the basis of the fraudulent scores. When a child is made to feel that his inability to achieve is entirely his responsibility, and not the responsibility of the institution that is supposed

to be educating him, he becomes defeated at too early an age.

In both books, Cottle suggests that on the political level, community involvement is the best way to see that all children get the quality education that is rightfully theirs. Beyond this, he implies that the system of school need not preclude intense human contact. This noble and compassionate approach transforms a campaign to set education straight into a crusade for human dignity.

DENNIS VELLUCCI

AMERICA'S FORGOTTEN ARCHITECTURE, by the National Trust for Historic Preservation, Tony P. Wrenn and Elizabeth D. Molloy. Pantheon, \$20.

This is not a coffee-table book of pretty pictures or a lament for lost venerable landmarks gutted by indifference or greed, but a most "beautiful" book with a message and, I hope, long-range political impact: a plea for preservation—sometimes through conversion to new commercial use—of the "vernacular and background" architecture that gives its community a unique personality. Many of the 475 photographs have never been published before, partly because their subjects—a late nineteenth-century housing project in Fall River, Mass., the 1856 cast iron fire watchtower in Harlem, a 1900 circular barn in North Carolina—have not been considered "important" or "beautiful" in the popular, or economic, or historical sense. The book is also a brief history of American architecture, and a handbook on how to observe, sense, smell the built environment, and to evaluate its various components—stairways, fences, barns, factories and façades—in relation to one another. All to save us from the psychological woes that come on when the constantly changing landscape robs us of our orientation and pride of place.

RAYMOND A. SCHROTH

FRANCIS OF ASSISI (THE WANDERING YEARS), by Anthony Mockler. Dutton, \$9.95.

Anthony Mockler's *Francis of Assisi (The Wandering Years)* is not a devotional biography. One should not pe-

University of NOTRE DAME

Summer Programs in Liturgy and Theology

June 20-Aug. 5, 1977

M. A. Degree
also

One- and two-week
intensive courses open to
those not enrolled in
regular program

For information and brochure,
write:

Department of
Theology
University of
Notre Dame
Notre Dame, IN 46556

Summer Session— Fordham University SPIRITUALITY PROGRAM June 28-August 5

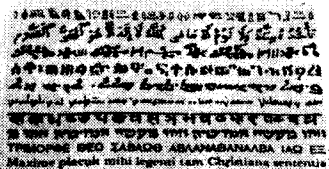
Investigates Christian spirituality in its biblical, historical and contemporary perspectives.

Explores both theological and practical dimensions of spirituality.

Includes courses by Jean Leclercq, O.S.B., Benedict Groeschel, O.F.M. Cap., and George Maloney, S.J.

For information write: Director, Spirituality Program, Theology Department, Fordham University, Bronx, N.Y. 10458.

Tracing Christianity's roots



The Story of Christian Origins

Martin A. Larson

This masterful synthesis of the facts involved in the genesis of the Christian Epic traces pagan roots of Christianity back to the earliest Mediterranean communities, focusing on the Essenes, from whom the Gospel emerged.

A Joseph Binns/
New Republic Book

The Story of Christian Origins

By Martin A. Larson

711 pp. Cloth, \$12.50

New Republic Books
Dept. B, 1220 19th St., N.W.
Washington, D.C. 20036

C4

Please send me _____ copy(ies) of THE STORY OF CHRISTIAN ORIGINS @ \$12.50 each plus applicable sales tax (check or money order enclosed payable to New Republic Books).

Name _____

Address _____

City _____

State _____ Zip _____

Georgetown University
**SCHOOL FOR SUMMER &
 CONTINUING EDUCATION**

Summer Workshops

*14th Annual Institute
 on Sacred Scripture*

*Adult Education
 in the Church*

*Completing a Vocation:
 Retirement &
 Religious Life*

*Toward a Peaceful,
 Human World Order*

*Creative Catechesis
 for Children*

Please Contact: SSCE,
 Georgetown University,
 Washington, D.C. 20057
 (202) 625-3001

Georgetown University is
 an Equal Opportunity/
 Affirmative Action
 Institution in Employment
 and Admissions

**Readers of this
 special issue:
 to subscribe
 to Commonweal . . .**

just complete this coupon or
 send a facsimile to

COMMONWEAL
 232 Madison Ave.,
 New York, N. Y. 10016

- ☐ One year, \$17
☐ Two years, \$29.50
☐ 11-issue trial, \$4
☐ Payment enclosed ☐ Bill me

Name _____

Address _____

City, State, Zip _____

4/15/77

ruse its pages in search of edifying reading. It is, however, clearly what the author has intended it to be—a scholarly, somewhat “tilted,” rendering of a mass of “disputable facts.” The tilt refers to the book’s lack of formal balance. Mockler chooses to neglect the later, more passive, years of Francis’s life in deference to the earlier, wandering ones. “. . . the whole purport of this book is to show that he wandered with a purpose, and that—literally, or metaphorically—he wandered under the embroidered sign of the Cross.”

The tilt, however, more accurately applies to tone. The book stands in marked contrast to several rather pious accounts (Chesterton’s aside) of the man who was Francis of Assisi. Mockler’s tone is purposely good humored and irreverent. In referring to Bonaventure’s biography, Mockler bemoans the fact that only a glimpse of the true Francis comes through: “. . . a man who was more eccentric and more outrageous and indeed more loony than ever his careful biographer would wish to admit.” At a later point in the text he writes: “. . . for even if in the accounts of his life a certain air of pious convention muffles the saint and miracle-worker, the real man cavorts too, and indiscreetly leaps into eccentric prominence.” At times, Mockler’s stress on the bizarre aspects of Francis’s character causes one to wonder about what must have been indeed a miraculous leap from eccentric to saint. Mockler tells us that it was during the last six years of Francis’s life that he became a saint; in the first forty, Mockler renders him as a madman. The transition strains one’s credulity.

Mockler’s first chapter enumerates the existing sources on Francis’s life and gives a brief history of the composition of the medieval biographies and some notes on the several modern biographies (scholarly and non-scholarly). Why write still another biography, one might ask. Mockler confronts this question in his Preface: “. . . if the present biography has any new value, it lies in this—that it has attempted to cast its net rather wider, though no

doubt less profoundly, and to study the effect not of Francis on his environment, but of his environment, in the widest sense, including both contemporary history and contemporary literature, on Francis’s life.” The crusades, courtly love, the troubadours and the knights of the Round Table all seem to have had their influence. Mockler sees Francis’s going on crusade as the culminating event in his life, one which biographers of the Middle Ages dismiss briefly and which modern biogra-

Classified

RATES: 60c a word, one time; 57c, three times; 54c, seven times; 51c, thirteen times. Twelve words minimum. For box numbers add 50c per insertion. Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016.

Social Center

A WELFARE CENTER which conducts feeding programs for 400 mothers and their children, gives job and handicraft training and medical care, aids poor lepers and sets up food-producing and village development programs, greatly needs funds to support and expand its constructive work with the poor. It now has to provide more help for local fishermen and build a primary school. Donations should be sent to Fr. M. A. Augustine, S.D.B., S.J., KATHIVAKKAM SOCIAL WELFARE CENTRE, ENNORE, MADRAS 600057, SOUTH INDIA (Airmail: 31c) or c/o Salesian Missions, 148 Main St., New Rochelle, N.Y. 10802.

Institutes

SACRED SCRIPTURE: Ninth Annual Institute, August 7-12, 1977. Revs. B. M. Ahern, Richard Clifford, Robert Karris. Write Sister Marianna, COLLEGE MISERICORDIA, Dallas, Pennsylvania 18612.

BIBLICAL INSTITUTE, Trinity College, Burlington, Vermont 05401. June 19-24. Brown, Collins, MacKenzie, Mowry, Pritchard. Pre-registration necessary. Write: Director.

Dignity

DIGNITY, an organization of gay and concerned Catholics, working for a more informed theology and pastoral approach to sexuality. Write: DIGNITY, 755 Boylston St., Room 413, Boston, Mass. 02116.

Positions Open

TEACHER OPENINGS, all fields, levels, locations; also credentials service. Write: NCP5, 334 W. Beardsley Ave., Elkhart, Ind. 46514.

Religious Education

REQUIRE MINISTER for religious education. Lay or religious. For progressive, growing parish, Reston, Va. Experience required, salary negotiable. Replies: M. McMahon, Rte. 2, Box 200-1, Sterling, Va. 22170, or call: 703-430-9357.

High School Principal

NEEDED: PRINCIPAL for Catholic secondary school. 1,700 students, Diocesan. Co-educational. Religious and lay faculty. School 8 years old. Flex schedule. Religious or lay may apply. Masters degree, administrative courses, and experience as high school teacher required. Must also have experience in a secondary administrative post. Send complete resume and references to: SEARCH COMMITTEE, St. Mark's High School, Henderson Rd., Wilmington, Del. 19808.

15 April 1977: 254

phers treat as simply one more incident in Francis's life.

Mockler's scholarship is thorough, and his style is engaging. Unfortunately, one is often more conscious of Mockler as narrator, constantly speaking for Francis, than one is conscious of a sense of Francis. Modern-day Franciscans may take issue with his observations on their Order. In several footnotes, Mockler speaks of the "rather shocking contrast" between conventional modern thought on certain issues and Francis's basically simple message. But this debate is best left to the Franciscan reader.

BARBARA MUTKOSKI

CORRESPONDENCE

(Continued from page 227)

some citizens would still refrain from voting if we were to trundle the booth directly into their homes and offer to pull the levers for them.

I certainly agree with Ms. McCarthy that we should try to find out exactly what turns whom off. It is an interesting political and sociological question, and an important one for our nation. But I would not want to get hung up on it at the cost of proceeding meantime toward a law to make voting as easy as possible through a national law permitting citizens to register at the polling sites on election day.

This is done in Minnesota and Wisconsin, and the fact that large numbers of voters in these states showed up election day 1976 and registered and voted on the spot argues that such national law would significantly increase voting participation. Moreover, it seems to me the number would grow impressively as time passed and the *habit* became entrenched.

If I have any argument with Ms. McCarthy, it is that the Hart poll—

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

like all others—is not written in stone, nor are its conclusions. Indeed, the same poll, taken a couple or three years from now, could turn up more encouraging findings. Ms. McCarthy, Mr. Hart—and myself, for that matter—have all been around politics long enough to understand that an issue which activates citizens, or a candidate who motivates them, can emerge to renew interest in those who've lost it and quicken it among those who haven't.

Ms. McCarthy wants to move beyond that sort of thing to a citizenry that votes even in the absence of an all-affecting issue or "charismatic" candidates. So do I. But when we find the key to that one, I'll settle for laws that guarantee substantially increased voter participation as national on-site election day registration will, as demonstrated by the Minnesota and Wisconsin experiences.

(Incidentally, Ms. McCarthy erred in saying in the 1976 elections "there were three non-voters for every voter."

With 54.4 percent of all eligibles voting, the ratio is less than one non-voter for every voter. Not good, but certainly far better than she suggests.)

ALEXANDER E. BARKAN

National Director, Committee on Political Education, AFL-CIO

Steinfels (Cont.)

a "setback," but whether freedom of religion suffered a setback. "The entire and basic issue," declared New York Justice John L. Leahy, in throwing the Queens indictments out of court, "is whether or not . . . the defendants will be allowed to practice the religion of their choice—and this must be answered with a resounding affirmative." Justice Leahy's affirmation of the First Amendment was overshadowed in the news by Judge Vavuris's apotheosis of parental authority. I think, after all, the topic is one worth writing about.

ST. LOUIS UNIVERSITY SUMMER INSTITUTE 1977

JUNE 7 – JULY 28

June 7-17: Institute – Sacraments of Initiation, Dr. Christiane Brusselmans.

June 20 – July 28: Institutes on Women, Sacramental Life of the Church, Ministry, Spiritual Direction, Religious Education. Each Institute may be taken for 6 weeks or in 2 week segments.

Many other six week courses in Scripture, Christology, Ecclesiology and Moral Theology leading to M.A. degrees will be offered.

For details write Director, Summer Session, Dept. of Theological Studies, St. Louis University, 3634 Lindell Blvd., St. Louis, Missouri 63108.

Commonweal: 255

Look for the union label.



Think of it as a little American flag in your clothes.

Union Label Department, International Ladies' Garment Workers' Union,
22 West 38 Street, New York, N.Y. 10018.

412